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ABSTRACT

This manual contains materials to provide Peace Corps Volunteers with the skills to make the transition from one culture to another, to enter and become fluent in another culture, and to understand the current political, social, and religious context. The approach to training is "skill building" for continued learning. Introductory materials include the goals of cross-cultural preservice training, the themes of the manual and training, and trainer notes. Materials are provided for 10 sessions covering: developing a framework for cross-cultural training, transactional skills, sending and receiving information, discovering how to say "no," checking for understanding, dealing with ambiguity, nonverbal communication (two sessions), summarizing, and integrating the materials. The training sessions are designed to introduce skills in a step-by-step experiential learning format and to provide practice of the skill in a cross-cultural setting. Information provided in each session includes goals, an overview/rationale, procedures (training activities suggested to accomplish the goals of the session as well as the approximate time to complete each activity), and trainer notes. A cross-cultural workbook is appended. (YLB)

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FOR PEACE CORPS VOLUNTEERS

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PEACE CORPS OFFICE OF PROGRAMMING AND TRAINING COORDINATION

CROSS-CULTURAL TRAINING
FOR
PEACE CORPS VOLUNTEERS

Peace Corps
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December 1981
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This manual was developed by Jim McCaffery and Dan Edwards of the OPTC staff. Many of the materials in this resource book were developed as "new" material. However, we owe a large debt to our predecessors who have toiled in the cross-cultural training field for Peace Corps over the past 20 years. A debt of gratitude is owed to the Society for Inter-cultural Education Training and Research which allowed us to present and pilot test some of these materials at their International Conference in March, 1981. We also want to acknowledge the contributions of the three programming and training units of the Peace Corps regional offices for their review and comments and the RTRO in Lome for its support and pilot testing efforts, and to trainers in the countries where the everyday life skills were piloted.

James McCaffery

Dan Edwards

December, 1981

PREFACE

Due to the high demand for the materials in this manual, we have printed and distributed this manual before we have had the opportunity for full field testing of each training design in the manual. It is our sense that these materials will provide excellent resources for your training nevertheless. The Core Curriculum project requires a continual process of matching quality training resources to local needs. These materials will need review, updating and redesign periodically. If you find more effective ways to meet the training goals, or if you find that a modification of the training design works better, please send it in to the Training Unit of OPTC so that it can be included in the next edition of the manual. The process of providing good, useful training materials must be one of continual exchange of ideas and mutual support by all Peace Corps staff and trainers. This manual is the first draft. Its improvement will depend upon your feedback as the people who use it. As well, during this first year of work with this and all of the Core Curriculum manuals, we will be holding training manager workshops for APCDs to provide support in use of these materials and we will be managing a contract designed for "users" of the manuals (PSC trainers, PCV trainers, and contract trainers). The contract includes workshops and technical assistance followup to workshop attendees in FY 81. Additionally we are conducting two pilot tests of complete nine week training programs designed to test the core curriculum materials in an integrated, full training program. As the results of all of these efforts come in, we will be able to update and improve these training manuals and provide guides for integrated training programs.

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I. Introduction

I. Introduction

A) Background: This manual represents the first comprehensive effort to produce cross-cultural training materials for Peace Corps since the introduction of the "guidelines for Cross-cultural Training", Volume I-IV which were completed in 1971.

All of the material in this manual was developed to be consistent with the goals of Peace Corps "Core Curriculum," an effort to unify Peace Corps training curriculum, a process which began in 1979.

The approach used in these training sessions represents a departure from past efforts in one significant respect: the sessions provide a series of building blocks in "essential skills" which, once in place allow the participant to continue learning after training is over (see assumptions below). These skills are introduced in training sessions which are designed in a step by step, experiential training format. Once introduced, the skill is practiced in a cross-cultural setting during a training program and subsequently the skill is reflected on in a synthsis session.

Those training sessions in the manual which contain material which had never been tried out in any setting before were pilot tested and reviewed by Peace Corps trainers in Cameroon, Thailand, and Zaire and also were tested by RTRO Africa staff in individual sessions. From these efforts, modifications were made to incorporate their feedback and improve the sessions. Very special mention should be given to Constance Newman and Charles Pieterick who piloted the everyday life skills and sent in detailed, thoughtful reports, which led us to change almost every session.

B. Assumptions About Cross-cultural Training: The following assumptions represent the guiding principles used to approach the manual development process. They are key to understanding why we have included certain things and left out others. Additionally, these assumptions provide a rationale which can be shared with trainees so they can better understand why the cross-cultural training program is not a list of "do's and don'ts," or a series of lectures which pass on distilled information but ultimately don't help volunteers learn how to function in the culture.

Assumptions About Cross-Cultural Training

1. Cross-cultural "skills" are essential to the successful Peace Corps Volunteer. Volunteers are placed into situations which, by the nature of the agency's mission and goals, require that they interact as functioning members of the host country culture. Volunteers are assigned to communities where they are expected to participate as community members and contribute their skills in ways which help people become more self-reliant. Furthermore, they are expected to be able to share this experience back in the States. In order for this to occur as a rich and positive development experience for all, it is essential that PCV's gain a level of comfort and "fluency" in the host culture. Cross-cultural training provides beginning skills as well as the "Framework" for the volunteer's cross-cultural role.

2. There are certain cross-cultural skills and principles that can be identified and learned. Once learned, these skills and principles can be applied to the process of entering and becoming "fluent" in another culture. They also can be refined so one becomes more highly skilled and effective at "crossing cultures". It is very much the same principle (a bit more complex) as learning to drive a car. Once one has learned the skills and principles necessary to drive a particular kind of car, one can apply those to other models and become more effective in shorter time periods when changing from model to model. All to often, cross-cultural training is based on the transmission of information rather than the identification of principles and development of skills. The approach of this design is geared towards the latter.

3. Building From Present Skills. People have these skills and principles mentioned above (or at least many of them) in some form. We have all grown up in a "culture", and developed ways of being relatively effective and happy within that culture. We have a valuable reservoir of skills, habits, traditions and knowledge which can be utilized in crossing cultures. To say that "nothing you have done in the past will prepare you for...." is an error. In addition, the U.S. today has a multiplicity of sub-cultures which have allowed Americans to have cross-cultural experiences before joining Peace corps. Effective cross-cultural training identifies prior experiences and skills, builds on them, helps adapt them, and introduces new skills areas to individuals who may not have access to some of the skills.

4. Continued Learning vs. Trainer Dependence. Cross-cultural training which relies mainly on the transmission of cultural facts by experts (e.g. university faculty, former volunteers, designated host country nationals) is generally ineffective in the long run, although comforting to the trainees in the short run. This approach tends to create dependency, has little personal meaning, and may develop and perpetuate stereotypes. An emphasis on skill building aims to create "independency", provides learning tools for continued active learning, develops a more complex and person-

ally meaningful vision of "truth", and is consistent with adult learning methodology. In this kind of program, cultural information is not discarded; rather, it is rightly subordinated to a position wherein it becomes one (and only one) of the tools a trainer can utilize at appropriate times to aid in becoming culturally fluent.

5. Skill practice and application: Generally, this approach to cross-cultural training assumes a sequence where skills and principles are identified and/or built, practiced and refined in a training or laboratory environment and then applied "outside". The "outside" could be in the States in locations where there are different cultural groupings or in another country. Sooner or later, if the training is aimed to prepare people to live abroad, the skills must be practiced. Outside application needs to be an integral part of the whole training program. Practically, this means sessions must be interspersed periodically throughout the program to allow trainees to reflect on and assess their application efforts, to receive assistance in refining skills and to plan other ways to get application opportunities. In other words, one training session that focuses on skill building which is not followed up would be inadequate.

6. Participation vs. "study": The ultimate purpose of cross-cultural training is to assist people to participate fully and effectively and even joyfully in another culture. The aim is not to prepare an "outsider" who spends most of the time "looking at" the culture rather than living in it (although looking at what is happening -- taking a step back to gain knowledge/perspectives -- may be essential to achieve the goal of living in a different culture). Cross-cultural training has traditionally tended to produce students who search for the exotic rather than participants who master the everyday skills of effective cross-cultural living/working.

7. Being there isn't enough. Simply having people live in a different culture or experience a family live-in does not constitute a cross-cultural training program. Rather, training must systematically plan for the development of skills and principles over the period of the training and it must thoughtfully combine training session activities with opportunity for actual experience/application and then time in-session to reflect and build on the experience.

8. Importance of planning, integrating and giving sufficient time: The cross-cultural component of a training program is as important as other components (if not more so). Thus, cross-cultural sessions should not be relegated to evenings or the last hour of a long afternoon or a Saturday morning; rather, it should be given the same attention in pre-planning meetings and staff training as other components. The times allocated for sessions should be integrated into the total program and sufficient to meet the goals.

C. Goals of Cross-cultrual Component for for Pre-service Training

The following goals--labeled "Transition Processes", "Entry and fluency skills" and "social and religious context" -- have been taken from the cross-cultural portion of the Core Curriculum. Under each of the goals, objectives have been included. Some of the objectives have more specific learning outcomes stated (delineated by asterisks).

While these goal statements represent the cross-cultural portion of the core curriculum, it should be emphasized that a lot of the learning which occurs will be directly related and applicable to other phases of training. It is intended that these goals and the attendant training sessions be integrated as fully as possible into the fabric of the whole training program.

Goals

1. Transition processes: This will enable volunteers to reflect on the culture they are leaving, deal with unfinished personal concerns or business, and develop a strategy for learning about the new culture they are entering. Personal and emotional transition planning around leaving home and entering a new environment constitutes an integral part of this goal area.

a. Managing the transition from one culture to another

* To provide a transition process for preparation to leave the life of the United States and identify needs for entering a new situation.

* To identify and begin learning about certain key issues of living and working in another culture. (Sub-goals addressed in the "cross-cultural workbook" of the CAST model).

2. Entry and "fluency" skills: Volunteers will be trained to learn or adapt the skills needed to enter and become fluent in another culture -- including skills in observation, listening, self-reflection, coping, dealing with ambiguity, and identifying and dealing with accepted patterns of behavior within the culture. Training will be able to assist people in identifying skills they may already have in those areas, and adapting these skills for use in another country.

a. Everyday life skills in another culture: Essential skills for living and preparing to live in a cross-cultural situation.

*Transacting: Refining and adapting appropriate behavior around daily transactions (getting taxi's, buying in market, asking for directions) and learning the skills to discover how transactions work.

*Saying no: Assessing consequences of saying no in different situations, need refining/adapting skills and tactics at doing so.

*Responding to ambiguity: Realizing when one is in an ambiguous situation and choosing personally appropropriate responses.

b. Communication skills for cross-cultural living/working

*Listening Skills: Listening to the "words" and non-verbal signs to ascertain meaning.

*Paraphrasing: Restating message accurately in other words.

*Checking for Understanding: Checking with others to see if understanding is accurate and to test out what may be the "other" or less obvious messages someone may be sending.

*Non-verbal Communication: Learning to read facial expression, hand gestures, body language, and the use of proximity as cultural communication.

*Summarizing: Being able to recapture the major points made in a communication exchange over time.

3. Political, social and religious context: This goal area aims to provide knowledge about the current (and historical) political, social and religious systems which affect the society and culture they are entering. The volunteers should have enough understanding to be able to begin to live and work in their assigned country and to continue to learn about these areas throughout their service.

In this module, the emphasis will be focused on the sub-goals listed below, given that training programs in the past have placed undue emphasis on information transmission.

a. Skills for developing knowledge about the culture.

This sub-goal area focuses on basic skills for continued learning about the "larger themes" of the culture stated in Goals 3 above.

* Gathering information: Refining and adapting skills in areas of observation, question asking, simple "researching:, and developing data from reflecting on actual experience.

* Filtering/validating information: Identifying and using alternative sources, checking and "framing" sources, dealing with conflicting data, recognizing when two or more "truths" may exist simultaneously, and making valid judgements based on extent of data available.

D. The Themes of the Manual

There is one theme which is taken care of mainly in CAST/staging or the beginning of training, and there are three other themes which run through the manual. These are interwoven in alternating sessions and are not intended to be trained as separate blocks, (see important notes to trainers below for ideas on integration and other hints). The major themes represent skill areas which complement each other. They are:

* Everyday life skills

* Communication skills for cross-cultrual learning

* Skills for gathering information about the culture.

These skills and their relevance to cross-cultural living are explained as follows:

Everyday Life Skills

The materials which deal with this in the manual include a series of sessions which we call "Everyday Life Skills". We call them that because we believe there are certain essential skills which if used, will enable the cross-cultural participant to go about the business of living and learning and becoming fluent in another culture. When these skills are not present (or not used), then cross-cultural living can become a series of mishaps, a struggle for understanding, and a continual defensive act. Cross-cultural fluency cannot occur without these building blocks.

Once these skills are mastered and become second nature, the cross-cultural participant is able to stop worrying and enjoy learning about the culture. In other words, in order to fully participate joyfully in another culture, one needs to move beyond such things as dealing with confusion, doubt in interactions, how to get basic things done (such as buying things, getting to places where you want to go), how to keep oneself together and how to preserve a measure of self perspective. The sessions in this section deal directly with these concerns.

You will find that all of the session designs follow a sequence which aims at skill identification, then moves into skill adaptation and building in the "new" culture. This is followed by "application" steps outside of the session (with

a plan for practice). In the field application and practice, we assume that your training program allows for some kind of interaction with either a host country culture or an American sub-culture. If the skill has been learned and incorporated into use, it is then used for everyday life, work and living.

All of these designs assume that trainees will use a notebook where they keep track of how they plan to apply skills and reflect on how they are working out as they use them. These notes are intended to be used by trainees to aid individual thinking during synthesis sessions.

In many of these sessions, role plays are used as a technique whenever possible. It is important to use host country individuals as the role players representing the host country person. Perhaps language instructors or others could be used. They will usually need to speak in English, unless the session is given later in the program when trainees speak enough of the language to understand.

The materials designed in this area (as well as all other areas) assume the training will be conducted in an "in-country" setting. If training is conducted in a "stateside" setting, these materials will need to be adapted. We suggest you consider adapting the design and creatively using U.S. Community settings which provide a good measure of cross-cultural opportunity for field work. At the end of each session, you will need to clearly link the U.S. situation to the overseas situation focusing on the fact that the skills are the important thing to transfer in-country.

Communication Skills

The ability to communicate effectively is the essential key to learning, because communication is, at its heart, giving and receiving information. As such it is the building block for all learning and interaction between people.

The trainer or the trainee considering this part of a cross-cultural training program may ask, why learn something we already know? After all, everybody knows how to communicate. Right? Well, everybody does in some form or other. But how effectively do we communicate? Communication skills seem simple, but in fact their apparent simplicity is deceptive. The process of sending and receiving accurate information is one of the more complex acts that humans do, and the possibility of error is magnified greatly when one is communicating in a cross-cultural setting.

All information that is sent between people has a cultural dimension. When we all agree together that something means something, we are creating a culturally agreed upon definition of meaning (or truth). It is common knowledge that eskimo's have twenty-five different names for snow (depending on what kind, what color, what consistantly, early snow, late snow, etc.). Because snow is important to their survival, snow is a cultural word to Eskimos. Communicating the Eskimo meaning(s) for snow to an Arab would be a very complex process indeed.

The skills in this section can be thought of a essential building blocks for making sure that we understand what we are receiving from others, and are clearly communicating to others what we intend. It has been our experience that these skills are not (contrary to popular belief) commonly held by most people, and are seldom used as effectively as they should.

If one wants to learn to live successfully in a culture different from one's own, the process is greatly accelerated and made easier if one has the tools to find out what is going on in communication between people. The use and development of these tools, however, requires that the learner take a chance and plunge in for learning to occur. The best cross-cultural "learner" is not timid, but actively enters into interaction with others, just as an effective language learner is not afraid to make errors by trying out the language as often and as aggressively as possible.

Given the principle and spirit of "participation", the excercises in this theme area are designed and intended for use as short, quick, energizing experiences of an hour or less (with one exception). They should be used to start a morning or afternoon session to get people moving, or interspersed in a program to pick people up. One session might, for example, be done before a two hour language session to form a 3 hour communications block.

All of the communication excercises can and should be integrated with language training (and address the same core curriculum goals for "communications" in the language and communications goal area). The principle follows that if one can learn a communication tool in English as a skill, then that skill can also be adapted to another language. We recommend that these exercises be shared with the language training staff (or they participate in them when they are introducted) so that they can be followed up in the language class or used as the basis for some of the language sessions. As well, all of these skills can be used as a part of the communications taking place in technical training. In fact, the technical training staff and the language staff should probably serve as the lead trainer in many of these exercises so they may be followed up consistently in their elements of the program. They may need some staff training to do it, and everyone might not be able to train to accomplish the goal.

We have selected the following skill areas as "essential" communication skills:

- o listening
- o paraphasing
- o checking for understanding
- o summarizing

These sessions should be given over a several week time period during a training program and introduced at least one week apart from each other so that the skill can be tried out, reinforced and integrated into other parts of the training program before another one is introduced.

The sessions are designed to build upon each other and naturally link. We recommend introducing them in the sequence presented.

Dealing with Cultural Information

Learning about another culture requires not only many of the skills described in the two prior theme areas, but one other important skill: "How to actively gather information and use it." It is obvious that one cannot be told everything about another culture. In fact, being told often transmits wrong, biased or partial information. For every rule that is given, one can usually find ten exceptions. The ability to find out for oneself is ultimately the skill that will allow continued learning. The information theme is interspersed throughout all of the sessions in one way or another. It is introduced in the beginning during the "Developing a Framework for Cross-Cultural Trianing" session, it runs through all of the "Communications Skills" sessions, and is an integral part of "everyday life skills."

Once the principle is established that all information (be it cultural or otherwise) must be filtered, and sifted and gathered in appropriate ways, then one is prepared to "find out for oneself". In the last section of the manual (Integrating Materials), we present a number of suggestions for how trainers can learn about cultural information which is not covered by the "skill sessions".

The theme of "Information Filtering" is also developed into a very specific training session in the Role of the Volunteer in Development manual. As well, it is introduced in the CAST model and the CREST model, which is done before departure for overseas.

E. IMPORTANT NOTES TO TRAINERS

Session Sequence: The materials in this manual are designed to follow a flow and sequence as outlined below. The sequence is intended to "build" with natural linkages from one session to another. It is important to follow the sequence as outlined to get the most out of the cross cultural program.

SESSION TITLE	SKILL	SEQUENCE/TIMING
1. Cross Cultural Training, Developing a Framework	* needs assessment * Asking Questions * Gathering Info	First Week 4 hrs
2. Transaction Skills	* How to learn ways to do things in the culture: buy things, get transport, meet people etc.	Second Week, 2 hours, 10 min
3. Communication Skills: Sending & Receiving Information	* Listening paraphrasing	Third Week, 2 hrs
4. Discovering How to Say No	Self maintenance skills: saying no in culturally appropriate ways.	Fourth Week, 2 hr.
5. Checking for Understanding	* Communication: How to Find out if one is being clear.	Fifth Week, 2 hr, 25 min
6. Dealing with Ambiguity	* Self Maintenance Skills: deciding what to do when you don't know.	Fifth Week, 2 hrs, 15 min
7. Non-Verbal Communication/Part I.	* Communications: Recognizing body language, facial expression, hand gestures.	Sixth Week 1 hour
8. Summarizing	* Communication: Collecting and repeating the essential	Sixth Week 25 min
9. Non-Verbal Communication/Part II	* Communications: Debriefing a field task	Seventh Week 50 min

10. Integrating Materials:

* Up-dating the Cross Cultural Learning	1-2 hrs to be interspersed
* Skill Integration Session	1-2 hours to be interspersed
* An Approach to Cross Cultural Information: Guidelines	to be interspersed
* "Learning Old Things in New Ways": Reading Handout	
	Total 20 to 25 hours

NOTE: there are about 20 hours of session designs, five hours or so are included for trainee led session & guest presentations.

The Staff -- Using Host Country Staff & Others:

In many cross-cultural training programs conducted in-country, the language training staff has often conducted cross-cultural training. This is usually done in a way that the staff becomes cultural informants, giving trainees information about "the ways" of the culture. Since the approach to training contained in this manual is "skill building" for continued learning (which is a departure from an information-giving approach), special care will need to be exercised with the host country staff so that they are included in this new approach and are not put at odds with the methodology. We suggest conducting staff training sessions with them which examines the assumptions (contained in the overview to the manual) and trains them in the use of the materials. Most of the sessions suggest that host country staff work in the sessions to demonstrate, role play and be a part of the sessions, but their role should not be limited to this. Many of the communications sessions request follow-up integration in language classes. The ideal would be to convert host country staff into "stand up" training facilitators, with the sessions conducted completely by them. This would add credibility to the approach and not give trainees the ready excuse that the training is being separated from those who know most about the culture. The fact is that knowing about the culture does not automatically translate into knowing how to train others in the skills needed to make transitions, learn how to communicate, and learn how to learn about another culture.

Staff Preparation: A completely inexperienced trainer will probably not be able to pick up this manual and do it. Careful preparation is required, including planning, reproducing any handouts, writing up instructions on a flip chart, preparation of lecturette material, and practice in how to do the session. We suggest the staff prepare for these sessions by trying out the material in simulated training sessions during a staff training period.

On Giving Answers and Other Delimmas: As has been stated in various places in the introduction, this approach to cross-cultural training is aimed at capacity building for the trainees. We recognize that this approach can create frustration for the trainers and the trainees. One will often hear "why don't you just tell us the answers, you know what it's like here, don't play games." The quick answer is " I know what it's like for me, but my understanding is designed to help me get along, and you will need to find out for your self what works for you; if you develop the skills presented, you will be able to do this."

We want to caution the trainer, however, about going overboard with this approach. It would be a mistake to say "I can't tell you anything." You do know a lot of information which can easily be transmitted in terms of straight factual information and there is nothing wrong with giving it (especially if it is verifyable). One can always say that I am only one source of information, but "in my opinion, ".... or" "my experience indicates" ... or "for me, I find ..." There are also a few things that everybody agrees

are "cultural rules" which people can be told about and which will satisfy the immediate need to know (religious customs, attitudes about proper sexual behavior, polite customs of social interaction, obvious non-verbal conventions). However, most things require that the trainee learn on his/her own.

Game Playing: If you find the trainees saying in the training sesions, "what do you want me to say?"..."it doesn't matter what I come up with you are going to tell me the the right answer," you will have a clear signal that you are going overboard as an expert on the culture or misusing the trainer role to manipulate right responses. The materials are designed for trainees to discover learning through their own resources. Lecture material is presented to provide a framework. The trainer must trust the process and the group condidently for the materials to work.

On Trainee Resistance: In some of the pilot tests of some of this material, we found that trainers occasionally ran into trainee resistance to the "skill approach". Some of this may have been due the design of some of the sessions and we have made modifications to shorten sessions, change the pace of others, and omit sessions which were duplicative.

However, there are other reasons for resistance which may be directly controlled by the trainer. If the trainees do not see the relevance of a session in an overall context of a program, they may need a clearly, thought-out explanation of why a particular session is important. The trainer will need to be clear in the beginning on what the assumptions to this approach are. People will need to be reminded on where they are going and where they have been in each session (making linkages). Finally, the trainer will need to be very well prepared with the material (and the whole program) so he/she can work with presence and confidence. If you find yourself easily wanting to retreat from a training instruction ("we don't see why we have to go into small groups again"), you may be projecting to the group that you don't understand why each step in the design is important. If you hear people saying, "we did this at a CAST or a staging," they may only be saying that the CAST model used flip charts and small groups or role plays. None of this material is done at a CAST. However, there are natural linkages from CAST to this material and you should be familar enough with the CAST model (the Bafa-Bafa game, and the Cross-Cultural Workbook--attached to this book) to make those linkages and be able to say something like "I know you considered what your cross-cultural learning needs were at a CAST, but we are now in-country and we can be a lot more specific because you can see what resources exist and what needs you may have in context."

II. Training Sessions

Session #1 Total Time: 4 hours

CROSS-CULTURAL TRAINING - DEVELOPING A FRAMEWORK

NOTE: Ask people to bring their cross-cultural workbooks with them to this session from the CAST or staging..

GOALS:

1. To develop a framework for the cross-cultural training theme.

2. To review and refine cross-cultural learning needs.

3. To put learning needs into the context of the training program.

4. To identify and practice initial information gathering and filtering skills.

OVERVIEW/RATIONALE

This is intended to be the first cross-cultural training session in pre-service training. It is meant to provide a framework for cross-cultural training, to utilize the learning needs they have previously identified through work with the cross-cultural workbook, and to introduce (or reintroduce if trainees have had it at a CAST) as a strategy the concept and skills inherent in information gathering and filtering in the cross-cultural areaa.

The cross cultural training program is based on a theory that says there are stages involved in cross-cultrual learning, and that the development of a training program must correspond (at least roughtly) to these stages. The stages are as follows:

1. Surviving and taking care of self - "Where is the bathroom? How do I get around? How much is this odd-looking coin worth? What will happen if I wear shorts? etc., etc."

2. Beginning to imitate - "I'm not sure what the proper way to greet older men here is, but I notice what that person across the street is doing,... maybe I'll try that."

3. Learning basic communication skills - "When children shake their head yes, it really means no." What does it mean when they add the Goble-degook at the end of some sentences? How can I get getter simple linguistic skills? How do I communicate humor here?

4. Becoming fluent in everyday cross-cultural interactions - "Now, when I go to a celebration, I know where I'll sit depending on who else is there, what kind of food I'll be offered and what kind I should decline and pass on to someone of higher status, what kind of humor is used in which situations. However, I still haven't learned some of the nuances of the speechmaking, nor how to feed the person next to me without spilling on his/her clothes."

5. Developing meaning - "Why is it that the decisions in this town are all made by the Priests? What is it about growing up here which makes children so genuinely respectful of older people? How did the landholding patterns end up like this, what are they, and what impact are the patterns having on our integrated rural development program?"

To a certain degree, a cross-cultural learner slides back and forth between these stages; however, one must "go through" or address issues in stages 1-4 before one feels comfortable or effective dealing with stage 5. For example, if someone who has just entered the country and is dealing with "survival" issues is catapulted into a long and complete treatise on landholding patterns it will probably not be effective.

Most cross-cultural programs either concentrate on stage 1 issues, mostly in simplistic ways ("do's and don'ts"), or on stage 5 issues, usually in terribly sophisticated ways ("I'd like to introduce Professor Tartley from the University of the West Coast who will give us an introduction to the subject of landholding patterns of the Gerbers between 1850-1932"). Often, design decisions are made irrespective of what stages the trainees might mostly be in.

This program attempts, however, to recognize stages people go through in learning cross-culturally, and to sequence the various parts of the program accordingly (i.e., everyday life skills, communication skills, and skills of developing knowledge about the country). This particular session is the introduction to the program; it involves participants in the plannning process, lays out the program framework and provides an introduction to techniques which cut across all facets of the cross-cultural program -- indeed, all facets of the program -- it begins with a process called open systems mapping and introduces information gathering and filtering.

Procedures

Climate setting/ Introduction 10 min

1. Ask: What's the most interesting or exciting thing that has happened to you cross-culturally since arriving in-country. Take examples for 5 minutes or so. Should be fun/lively. Then, on a more serious note, ask participants to reflect on the work (in CAST or staging) that they did with the cross-cultural workbook. Ask for someone to volunteer one cross-cultural learning need they identified during work on the last section. Take 5 or 6 examples. As a linkage to the goals, note that this is a session where people will get a chance to work with the needs they have identified, and it will also help to provide a framework for the whole cross-cultural training theme.

Goal Sharing/ 5 min

2. Share goals of session and overview.

Intro. Open Systems Mapping 15 min

3. Introduce concept of open-systems mapping to people. What follows is an example of how this might be done:

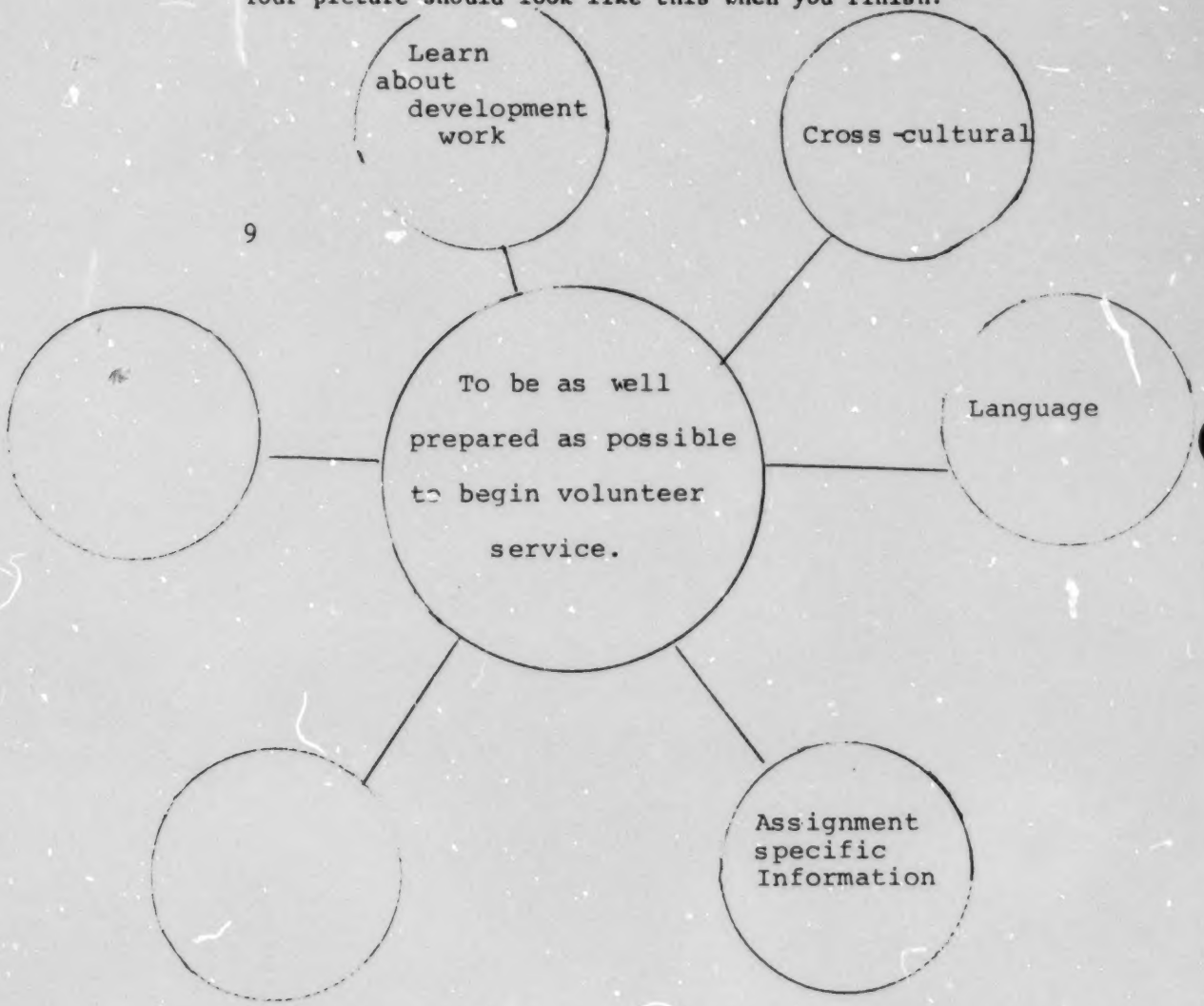
"We are going to focus on planning first of all, and to do that, we are going to learn how to use a simple tool called "open systems mapping." It is called that because it allows one to consider all kinds of things in the planning process -- big and little, personal and professional -- and recognizes that people are changing constantly and that they tend to respond to all environmental pressures - not just those that are job-related. It is a tool we will use during training, and that you can use, once you have mastered it, for a whole bunch of different things.

The first thing in open systems mapping as a planning tool is the definition a "core purpose" -- for our work here in the training program, we have defined that for you. It is as follows:

> "To be as well prepared as possible to begin volunteer service."

(it would be preferred here to give each person a piece of flip chart paper or newsprint) Take out a piece of paper, draw a small circle in the middle, and write the core purpose in the middle. The core purpose is just as it sounds -- a person's central prupose for an activity or time period.

Next, we come to domains -- which we will define as "those learning areas that will inpinge upon your core purpose somehow, that will help or hinder you from meeting your core purpose during the next 2-3 months." A couple of examples of domains might be -- development work, cross-cultural, language/communication and so on. Don't begin yet, but we will want you to arrange these in circles around your core purpose -- we will give you 5 domains which we want you to add, because they correspond to some parts of the training program. Your picture should look like this when you finish:


Learn about development work
Cross-cultural
To be as well prepared as possible to begin volunteer service.
Language
Assignment specific Information

9

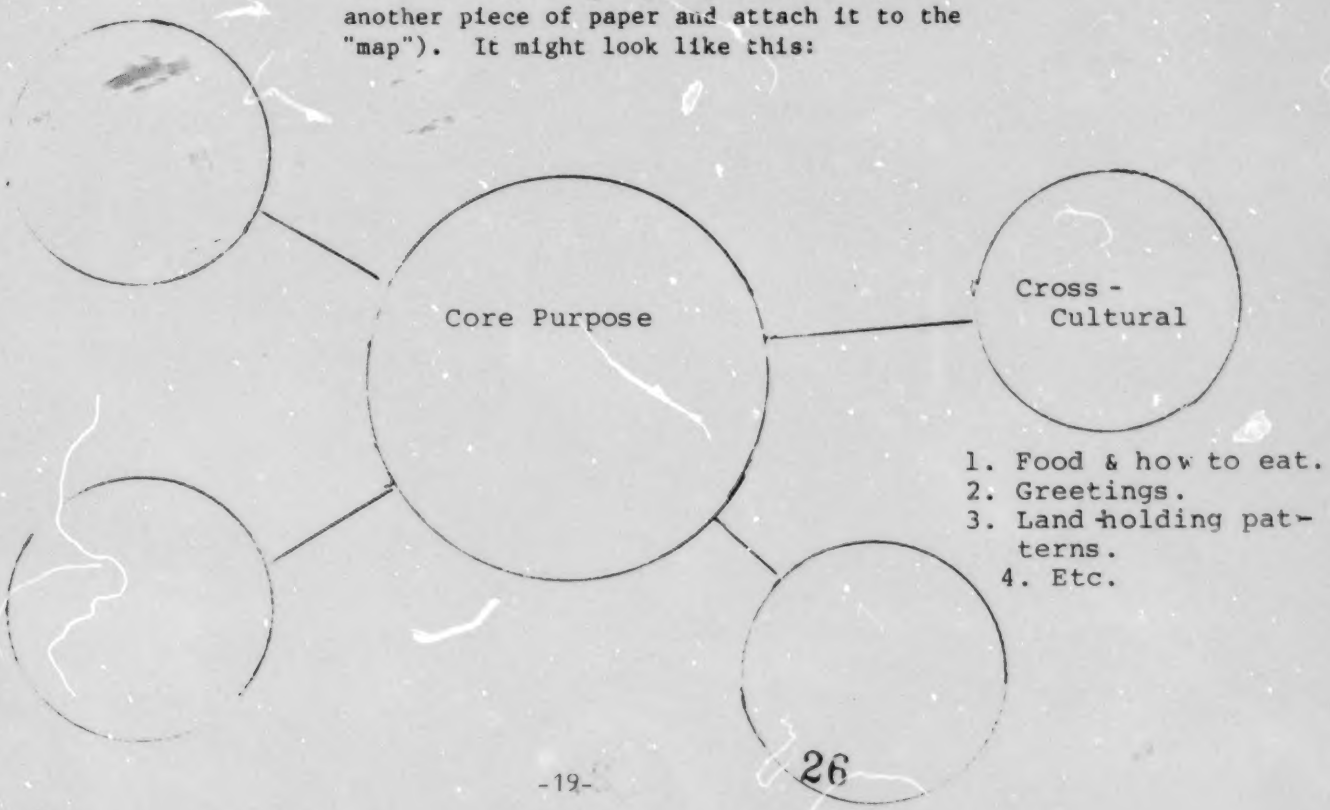
You may add as many domains as you like -- e.g., self-support, sports -- and then we will begin our next step. Before beginning, there is one other thing -- you can show the relative importance of each of the domains by how close or how far something is from the core purpose -- the further away, the less important it is. Also, leave as much space as you can between domains -- in fact, if you can tape 2 or 3 sheets of paper together, it will allow you more flexibility. Okay, why don't you work on indentifying your domains for the next 10 minutes or so."

Individual work on domains 10 min

4. Individual work on domains (should be done in quiet, reflective space. You might also check with them on timing -- they may need more or less time than 10 minutes).

Identify Cross Cultural learning Needs

5. Next ask them to focus on the domain -- they will work on the other domains later in the training -- we want to focus in on the cross-cultural domain during this session. Ask them to review Section 6 of the cross-cultural training workbook and review the learning needs they identified at that time, they may what to refine, or delete learning needs. Ask them to write these needs on the open systems map alongside or underneath the cross-cultural domain (or, if there is not enough space, to write it on another piece of paper and attach it to the "map"). It might look like this:



Learning needs can either be skills (e.g. how do I learn the handshake here, what are effective ways to bargain) or knowledge (what are the landholding patterns). As people will begin to notice, many of the needs are not exclusively cross-cultural, but rather will relate to several aspects of learning (e.g., landholding patterns relates to elements of culture and development work). Advise them not to get hung up on whether something is a cross-cultural learning need or falls in a different category. Have them work individually for a while.

Sharing learning needs
15 min

6. Ask participants to form groups of 3 or 4, quickly share their cross-cultural learning needs, and return with each group having defined three priority learning needs. Have them record them on flip charts or blackboard or whatever.

Report out
15 min

7. Have groups report out the top three learning needs in each case. Note differences and similarities, clear up unclear areas.

Matching learning needs with cross-cultural framework
20-30 min

8. Acknowledging their cross-cultural learning needs displayed around the room, indicate that you wish to say a few words about the cross-cultural training approach, the actual program, and out of that should come a good idea of what needs will be met through training sessions and which needs individuals might have to pursue on their own. Trainer should prepare lecterette here, using the information under "Overview/Rational" at the beginning of this session and any relevent information from the 8 assumptions about cross-cultural training contained in the introduction to the Cross-Cultural Training Resource Manual. It is important to share in this material the "stages of cross-cultural learning "model" in the rationale and assumptions 1,2,3,4,5,6, and 7 in the introduction to the manual. If trainees do not see why they are getting this kind of training, they may tend to resist the skill training and active learning approach and want you to simply "tell them what they want to hear".

5 Minutes	9.	General comments on map. Trainer should note that the map can be used as a planning tool throughout program. It can serve as a reminder of an individual's progress -- you can change and add to it as time goes on. Also it gives individuals a sense of how far they have come as they look back on it. This should be followed by a general description of the cross-cultural training program, with some indications where various needs will be addressed, which ones will need individual initiative, and so on. Address questions. Make linkage to next activity -- "Next we are going to take a look at one skill that will be useful to you in cross-cultural learning -- as well as in other aspects of the program -- information gathering/filtering.
Break 30 min	10.	Break - "longish" break - either 30 min. or lunch
PART II		(2 Hrs. 15 Min without break)
Getting started 5 Minutes	11.	Quick climate setting -- after break bringing people back into room --remind folks of what they just finished, where they're going.
Developing Info Sources & Questions	12.	Information gathering and filtering is a critical skill for cross-cultural learning.We are going to use the work you did on the cross-cultural domain of your open systems map to get us working on information gathering. First, go back to the domain and to your cross-cultural learning needs. Choose the three or four most important needs and, by yourself, jot down some ideas about each need indicating how you can gather information -- who would you ask, what might you observe (allow 5/10 minutes for this). After they have finished this, trainer asks people to write down questions they would ask about these 3 or 4 needs to get the information desired. (10 min - 15 min)
Lecterette on question asking 10 min	13.	Trainer does short lecterette on question-asking, addressing following points:

* Are your questions open-ended or close-ended?[This question , of course is close-ended, the next is open ended]

* How will they get at the information you really want to know?

* How "realistic" are the questions? (e.g., can they be answered from this source)
* Do the questions invite "untruths"? i.e., do they put people in untenable positions where they have to disclose embarrassing material or lie.
* What kinds of questions do you think are culturally appropriate (e.g., questions about sex, land-ownership)? How will you find out when you are uncertain?

Task in pairs
20 min

14. Task - in pairs, ask people to share the work they have just been doing -- their top 3 or 4 cross-cultural learning needs -- what they wish to find out, ideas about "how to°s", and the kinds of questions they have written down. When looking at the questions, ask them to help each other out by applying some of the criteria which the trainer discussed in the lecterette (procedure #13).

Sharing of questions
10-15 min

15. Quick reaction in large group -- ask for sample question from as many different pairs as makes sense without getting repetitive or boring. Ask for ideas about what were the most interesting question someone heard. What kinds of changes did anyone make as a result of the lecterette and the work in pairs?

Share "how to°s and info sources
15 min

16. Then ask people to share some of the "how to°s" (e.g., observe in the market, read the newspaper, a cross-cultural training session) and information sources (e.g., language instructors, farmers). They can include information and experience from the training program which was explained earlier under "how to's" and sources. Also, acknowledge that they haven°t been in-country or in training long, and that this is a first attempt. The purpose is to begin learning the information gathering and filtering skills involved, and share with each other.

Cross-Cultural implications of this method of info 20 min

17. Discuss the cross-cultural implications of some of the "how to°s"/sources of information. Example:

Partic: I don't speak the language well, so I will use cultural informants a lot."

Trainer: "What are the implications of that? What are some of the advantages and disadvantages of using informants?"

or

Partic: "I intend to find out from PCV°s who have been in the country a while."

Trainer: "What are some of the pluses of that method? Some of the minuses?"

Trainer should avoid "putting down" any of the responses; rather, the point is to begin to assist people in looking in a more complex way at information gathering.

Generalizing 15 min

18. Ask people what they learned from the mapping exercise? About their cross-cultural training needs? Planning? Information gathering? Question asking?

Application 10-15 min

19. Ask for examples of ways these learnings could be put to use during the rest of the training program? Near the end remind people that we will do another session in the future to update cross-cultural learning progress, etc.

Closure 5 min

20. In closing, trainer might mention the following:

* We have developed a map which can be used throughout the program -- we will refer to it from time to time, use it in other training sessions, etc.
* We have gotten an introduction to information gathering. We will return to this theme more in depth in a session on development work later on. We urge you to be active in finishing your plans (information sources/questions) for the rest of the cross-cultural domain. (remember we only did the top 3 or 4 priority learning needs) we urge you to be active in pursuing information. Once we are further into the program, we will check in to information filtering processes. We will go into more depth with information gathering and filtering in a later RVDW session (Information as a Development Tool - Part I and II). As mentioned before, many of

the skills you learn during one part of the program can be applied to other parts also--info gathering/filtering is one of those cross-culture skills.

* Cross-cultural learning is highly dependent on you as an individual -- How you are, what your needs are, how active you are in pursuing your learning goals -- we can provide the structure but you must fill it and develop your personal knowledge.
* You can use and update your open-system map individually throughout the program, including adding/deleting domains. And we'll be using it in sessions occasionally. Check for goal achievement. Link to next session.

Trainer Notes

1. While participants are doing their cross-cultural learning needs, you might want to intervene if people begin asking whether something is a cross-cultural learning need, a language learning need or whatever. At such a point, it would be a good opportunity to indicate how critical it is to view the training program as an integrated whole, that the parts do relate to each other, and that there is considerable overlap. That, in fact, reflects reality, and the more we compartmentalize, the less we reflect reality and the less we learn. Of course, we have to do some "breaking things into parts", but we should recognize that we do it mainly so we can organize programs. Thus, they should not get too hung up as to whether something should be in the cross-cultural domain or the development work domain. Take the place it looks best, and put it in.

2. The report-outs in number 7 may take less time depending on the number of small groups you have. As a reminder, having report outs from more than 5 groups should be avoided (even 5 groups is stretching it). Having that many report outs is boring and repetitive, and can generally be avoided by splitting larger groups in half, and having two report out sessions -- which takes two trainers.

3. Procedure #8 is a difficult process to do. One must strike a balance between being so general that people can't bite into anything, and so specific that it takes all day. One should avoid detailed daily descriptions -- that is a sign that the trainer is too specific. Also, one should avoid saying "The program will not cover...." Individual initiative in pursuing learning needs is to be encouraged, and seen as an integral part of the program. If enough individuals are interested in the same learning it may warrant adding a session to your program, or helping them to organize their own session. This is also an effective way of dealing with cross-cultural learning needs as they emerge, and of making good use of the Open Systems Mapping process.

4. Information gathering/filtering may have been introduced at your group's CAST/staging. You should inquire and find out whether it has. If it has, you should acknowledge it, and ask people what they learned from or about it before procdure #12, and weave that into your introduction and you lecterette on question asking. It has been our experience that there is not much overlap even where it has, for example, been done at a CAST -- it's the kind of skill that needs reintroduction and re-emphasis, and doing it in PST, especially in-country, is quite different than doing it at a CAST or staging. By acknowledging this, you will be able to deal with someone who says, "We've already done this."

5. The time for this session -- probably over 4 hours when you include breaks -- may seem like a lot. Yet this session is critical. It introduces your cross-cultural program, sets a tone, provides a framework and gets participants involved in training. It also provides skill building in areas which can be applied to different parts of the program (e.g., information gathering). As it is critical, it will need a lot of thought and careful preparation from the training staff.

6. The two parts should not be separated by another session You might separate them by lunch or overnight, however.

SESSION #2 Time: 2 hours, 10 min.

Transaction Skills

Goals

1. To learn appropriate ways to adapt and apply existing transaction skills in cross-cultural settings; to learn new skills.

2. To learn how to observe transactions in cross-cultural settings and discover "rules" in transactions.

3. To develop a plan for practicing transactions during training.

Overview/Rationale

A transaction is an exchange of some sort -- a taxi ride for some money, some directions in exchange for a feeling of help, a few words of support between friends. Transactions can be thought of as a kind of game with rules. There are ways which help make the exchange effective and satisfying to all concerned and ways which don't work in the culture. For example, one does not get a waiter to come in the mid-western United States by loudly clapping hands twice. Nor does one get one's point across at a PTA meeting in New England by letting all the older people speak first and then whispering in the ear of the most powerful male.

One major difference between transacting at home and transacting in another culture is that at home we know the rules. In fact, we know them so well we don't even think about them -- they're second nature. In those rare instances when we don't know the rules, we usually know how to discover them easily. The point for cross-cultural learning is to know how to discover the rules and tactics in situations where we often don't know how to act.

When the rules and tactics are not understood, it can lead to problems. For example, the following are situations where things went wrong:

Conversation overheard between two experienced Peace Corps volunteers:

"I spent most of my two years as a Peace Corps volunteer feeling like I was being ripped off every time I went to the market."

"Yeah, I know what you mean, each time I went to the post office it was like a nightmare. People would be crowded around talking, elbowing their way up to the front. I never was able to get my change. After I gave the postal clerk a two rupee note for a one rupee stamp I seemed to be swept aside and gave up waiting for change. I just came to expect that I wasn't going to get change."

The above two quotes sound like familiar refrains made by people who live cross-culturally. Dealing successfully with transactions is one of the most useful skills a person can have for cross-cultural living. One "transacts" something every day under all kinds of circumstances. When one is not effective in transaction situations, it often leads to feelings of being "ripped off" or otherwise

victimized. Often when we enter a different country we don't understand even simple transactions, and this renders us helpless or ineffective or angry.

Many of the simple transactions at home are so common to us, and in many ways so regularized and second nature, that we take them for granted. The following are examples of simple transactions we take for granted: buying groceries, getting postage stamps, getting a cab, making purchases (all kinds). These are fairly simple and straight-forward business transactions. There are also more complex (or higher order) transactions in the business category; for example, applying for a job, buying a house, buying a used car, and getting a loan. There are other kinds of transactions which could be termed professional and social; like attending meetings of different kinds, meeting people, and beginning friendships. These are examples of common social transactions, some of which are simple, some more complex. In this training session, we will be focusing on the more simple transactions.

In order to further understand how transactions work, we make a distinction between what we are calling cultural "rules" and "tactics." For example, let us consider for a moment the analogy of a "game" that we have been using. In the transaction game, rules are culturally acceptable ways of operating in situations (e.g., before bargaining in the market for fruit, people generally take off their hat, bow slightly, and inquire after the health of the seller's family). Not following the rules would mean you don't play or you are insensitive or even insulting. Tactics are choices of behavior within the rules (e.g., after doffing your hat and inquiring about family, you can choose to be humorous about the condition of the seller's fruit, outraged, obsequious, etc.)

Rules and tactics often are situation specific -- what happens in the fruit sellers market may vary a bit from behavior in an adult education session, which may differ from the happenings in a bar.

The challenge in learning to play the game is to figure out what the rules are for specific situations, what tactics are effective and appropriate, and how your personality and style help to determine the tactics you can learn or adapt and use most effectively. By the way, sometimes the distinction between a rule and a tactic is not clear -- sometimes your presence as a foreigner changes the rules -- this adds to the challenge and mystery of cross-cultural skill building. Obviously, it would be impossible to memorize all the rules and tactics that happen in different transactions, and effectiveness of tactics varies from person to person, so we are going to focus on learning or refining the skills needed to be effective in some basic transaction situations.

The purpose of this session then is to learn how to discover rules in simple transactions and to use this skill over and over in cross-cultural living. This is a diagnostic skill. We also want you to learn how to recognize tactics and what tactics you can apply most effectively. Once one can do this with transactions, then it becomes easier to discover all kinds of ways to act within other cultures.

Procedures

1. Climate setting/linkages. Bring people into the room. Here are some suggestions for linkages: Ask the following:

"Has anybody had a chance yet to buy something at the market, take a taxi, go to a local party, or . . . (any other example that might be relevant for the training group and site?)"

"What was that like for you?"

After taking three or four examples from participants, link it to today's session, that we'll be focusing on skills involved in "daily" transactions, etc.

Goal sharing 5 min.

2. Share goals of session; ask for clarity. Quick, general overview of procedures.

Lecturette 10 - 15 min.

3. Opening lecturette -- should be taken from material in rationale/overview above and translated into your own words. As this overview is a bit longer and more complicated, trainer will have to work extra hard at a concise, clear 10 - 15 minute lecturette.

4. This session begins with a "model" role play in which participants will be able to observe a typical transaction in the host country. (See attachment after trainer notes for example of a specific role play -- this one involves selling and buying cloth. You could either use it, or make up one that is even more appropriate for your training program. If you do the latter, the attachment can serve as a model.) It will be necessary for you as trainer to identify the two role players from the host country, such as language trainers or others. They will need to structure a typical transaction such as bargaining for cloth in the market. You will need to set up the situation by giving the context of the role play. In briefing the host country role players, tell them to use understandable and simple language if they do the role play in the host language. Otherwise they may need to do it in English. Before starting the role play, remember to restate the principle: "We are not demonstrating this to teach you to bargain, per se; we are demonstrating that there is a way to discover the key to understanding any kind of transaction by discovering 'rules and tactics'."

Role play 10 min.

5. Do role play.

Process Role Play 20 min.

6. Ask people to reflect on following questions individually and jot down their responses:

   a. What "rules" did you see in this transaction? (reminder -- rules are similar to boundaries of a game, e.g., seller must always appear happy/friendly, jovial even when insulted/angry.)

   b. What tactics were being employed by either party? (Tactics are choices of behavior utilized within the rules, e.g., humor, flattery.)

After two to three minutes of individual work, ask participants to share responses to first question -- you might want to record some representative responses and then move on to the second question. (See Trainer Note #5 for assistance with discussion.)

Summary for this part 10 min.

7. Summary Lecturette -- Summarize points made in response to questions listed in #6. Note that the situation used was one example. In (country), when learning about the culture, we have to figure out both the "rules" of a situation and how to interact appropriately -- often doing so while the situation is unfolding. It is one of the most intriguing and fun parts of living in another culture. We'll get some practice doing that right now.

8. Ask the participants for three to five transaction situations that they feel they want to learn about. For example:

- Buying meat at local butcher
- Inviting someone to lunch; eating lunch with counterpart
- Meeting a member of opposite sex in social situation
- Asking directions

Once you have made a list of the areas of trainee need, give the group a short break so that the staff (host country staff will be important as role players) can prepare some role plays.

Break 15 min.

9. Take a short break.

Demonstration Role Play in small groups 30-40 min.

10. Break the group into small groups of six or seven people with an HCN staff member serving as both group facilitator and role player. Take the transactions which you have listed and do role plays using a trainee and an HCN staff member. Instruct the observers to see if they can discover any "rules" in the situation (or the violation of them). Ask them to also observe what kind of "tactics" are being used by both the HCN and the trainee. In the small groups, set up the role by:

a. Briefing the role players on the situation;

b. Ask the role players to get into their roles by reflecting a minute (deciding how they will approach their respective roles); and

c. Start the role play.

Let it run for five minutes or so, depending upon how it is going. (You may want to stop it sooner, if the role players get stuck.) Then ask the group to analyze the role play by asking the following questions:

a. What did you see happening?

b. What kind of rules seemed to be operating in the situation?

c. What tactics were used on both sides?

d. Were there any tactics that you observed that you would like to try to use yourself?

e. Would you have played the situation differently? How?

Ask one of the people who would have done it differently to try it out in the same situation (being a new role player). Repeat this one or two times with different role players, asking some of the same questions after each demonstration; then move to a different situation. Do two or three situations until the group is clear about how to discover the way to learn about transactions.

Process Role Plays 10 - 20 min.

11. Process Role Play Practice. Form into large group and ask the following questions: (Discuss each one before going on to the next.)

"What tactics did you see most being used in your group's role plays?"

"What were some used least? Some that you might wish to learn?"

"What kinds of 'rules' did you discover?"

"What skills did you use to discover/assess rules?" (e.g., listening, observing)

"How might you discover rules in other situations?"

"How would lack of language skills help/hinder your efforts?"

Brain-storm 5 min.

12. Brainstorm list of other kinds of transaction situations volunteers might run into in-country. (Staff may contribute to this without dominating. Even if trainees have been in-country only three weeks, they should be able to develop ideas for transaction situations.)

Persona. Planning 15 min.

13. Based on above list and ideas that have been generated through role plays and discussion, ask each individual to develop a short plan including following:

- Tactics I need to improve and try out during training
- Tactics I already posess which make me effective in transactions
- Tactics I may need to adapt so they are more culturally appropriate or stop using because they are inappropriate
- Some specific transactions which I can try out over next four weeks. (in country X City X, Situation X)

Before people begin, remind them that transactional effectiveness blends together some cultural "rules" that may be there in each situation and your own skills which you may be able to employ or adapt, but that your actions must be congruent with your style. Announce also that staff will be available for consultation. After 10 minutes, suggest that they may find it useful to share their plan with a colleague.

Generalizing & applying

14. Wrap-up and closure. Ask people to reflect on the whole session. Ask about things people learned? (record) Any ways people could see to apply the new/learning? (record) Review goals quickly: get general sense of goal attainment from group.

Closure 3 min.

15. Review goals quickly: get general sense of goal attainment. Link to next session.

Trainer Notes

1. In the first model role play, you should brief the host country role players before the session starts. The role play should be as authentic as possible, and employ as many of the skills listed in the procedures. Briefing them ahead of time would also save you time/hassle during the session. When you discuss the role play demonstration of the bargaining session you should make it clear that it is not important if the salesman makes a better deal than the buyer or vice versa. We are not "evaluating" who wins, but trying to learn about tactics and rules. Your briefing of the role play could become a big game which is fun or silly and detract from the learning potential.

2. The practice role plays would be an excellent time to involve language instructors and/or other staff from different parts of the program (helps integration as well as providing authenticity). They should be briefed ahead of time as well. In fact, they could be utilized to develop the typical volunteer transaction situation, and to get ideas from each other or to play the part of the protagonist in the situation (e.g., butcher, counterpart, etc.) They could make it more/less complicated depending on the skills of the trainee.

3. It needs to be stressed that the role of the staff in all groups after the role play has been completed is not to provide "correct" answers generalizable to all such situations. Rather, it should be:

   a. To help the observer comment on the rules/tactics he/she observed; and

   b. To comment on the effectiveness of the volunteer in that situation from the H.C. role player's point of view.

It is a very delicate role -- if the end result of the exercise is that trainees say, "well, in all transactions with my counterpart, as long as I ask about the family I will be successful," then you will know the exercise has failed.

4. If the program is carried out in the States the transaction practice role plays will generally not be able to use host nationals or language instructors. You could involve some community members from a local sub-culture (assuming the training site is not in some homogeneous location) or utilize other training staff members. In any case, the focus is on skill building, not memorizing rules so it can be done. However, it will not have as much "surface validity" as it would overseas and trainees will have to use their imaginations more if there is no local sub-culture.

5. The distinction between rule and tactic is not always entirely clear. But in theory, a rule is a cultural boundary, an accepted form or step that happens over and over in the same transaction. A tactic is a choice you make about how to play the game. For example, in a bargaining session at a market rules and tactics might be:

Rules	Tactics
1) Establish contact or relationship: greeting procedure;	1) Be pleasant, smile, ask after the family, or ask quickly about the family and show concern on face.
2) Establish that you want to enter into buying;	2) Look disinterested at goods; or look interested; or ask general questions about goods; or pick something up and play with it.
3) Find out what is being offered;	3) Ask to see what is being sold; look interested; ask for tea.
4) Negotiate and barter.	4) Laugh at price, look horrified, check your tongue, etc.
5) Conclude by buying or move on.	5) Threaten to leave and look elsewhere, or thank the fellow and buy.

It is important to question people and make them reflect on differences between the two -- but it will at times also be necessary to acknowledge that there is not always a distinction, and move on. There is nothing absolute about the "game" terminology -- it is simply a helpful way of assisting people to understand transactions and become more effective at them more quickly after entering a new culture.

6. In procedure #10 (the role plays done in small groups), it would be ideal to have two staff members in each group, one to facilitate and the other play the role and help facilitate when not with role. It is difficult for one person to play roles, keep track of time, ask good questions, and generally facilitate the group; however, if the resources don't exist, then one person will have to do it.

TRANSACTIONS
ATTACHMENT SESSION # 2

"Buying Cloth in the Market"

Role play briefing for two role players:

This role play should be played out using the natural skills and beliefs of the players. The group will probably learn most if you tend to exaggerate the "dance" that often goes on when people fence around in making a purchase. To this end, we have listed a series of skills and tactics which are often employed when buying cloth in markets.

Cloth Merchant

- defend and even exaggerate the virtues of the cloth
- try to get the buyer to make the first offer
- try to find out the ball park figure the buyer wants to spend
- quote a highly exaggerated price
- try to distract the buyer by being personable and ask about hobbies, wor.., etc.
- tell buyer you have 15 relatives to support

Buyer

- try to discredit the cloth
- try to look like you really don't want to buy that piece of cloth; rather, you want another piece.
- avoid the first offer and even consider walking away
- use humor now and then plead poverty
- try to conceal what you are .illing to spend - others?
- others?

Setting up model role play - 5 min.

Once the role players are in place, ask each trainee to look carefully at the role play as it evolves and to note (a) any "rules" they might see in situation and (B) the tactics the used car buyer utilized in his/her role.

NOTE: When setting up the role play, do not share the specifics of the role with the audience, nor let each role player see the others role statement.

COMMUNICATION SKILLS

Session # 3 TIME: 2 HOURS

SENDING AND RECEIVING INFORMATION

A. Listening Skill 45 min
B. Paraphrasing 1 hour

Goals Part A and B "Listening Skills" and "Paraphrasing"

1. To introduce the communications theme in general , indicating the building blocks of the communication section .

2. To receive a message accurately, hearing what is being said without major distortions.

3. To practice skills in paying attention and repeating information accurately, identifying difficulties in listening behaviors.

4. To reinforce, practice and learn the skill of paraphrasing.

Overview/Rationale

The following two-part session introduces the process of communication as a dynamic of sending and receiving information. The first part demonstrates how receiving a message in its "pure" form and repeating it verbatim is a nearly impossible task, but it reinforces the fact that in order to understand, one must listen carefully. This exercise is, of course, structured as a limited linear way of communication to illustrate a point. People indicate they have "received" a message in a great variety of ways (with nods, smiles, filler words such as yep, you don't say, etc.). Often these signals imply or are interpreted to mean that one has "understood" (i.e. accurately received a message) but it is frequently the case that one has not. In the first exercise, we test this notion that we really "hear" by giving the participants practice in simple repetition. This is followed by a slightly more natural way of communication which involves an exchange (sending and receiving). In this second exercise, we demonstrate and practice a communication skill called paraphrasing. This allows the receiver to "check-out" the communication by saying it back in his or her own words (catching the gist of the message). The sender then verifies the communication exchange and practices some skills for more accurate sending and receiving. In this experience some of the pitfalls in communication are pointed out. Both exercises should be completed in one session.

PROCEDURES

Climate setting 5 minutes	1. Introduce the session by stating that the communication portion of the cross-cultural training will provide a series of building blocks for understanding and practicing how we send and receive information. Repeat the essential points made in the overview to this section of the manual put into your own words and organized into a short (5 minutes) lecturette. Be sure to give the rationale for why communication training is important to cross cultural learning.
Goal Setting 3-5 minutes	2. State the goals of this session. Explain that it will be done in two parts. First we will try out the process of indicating we have heard a communication sent to us by being able to repeat the message back to the sender. Explain that this is the first building block in a series of communication skills (listening, paraphrasing, testing for understanding, non-verbal communication and summarizing). All of these skills are different ways that we indicate we have received a message. We want to start with the most basic straight-forward process of hearing and repeating as a place to start and see how communication both works and is difficult.
Short Demonstration 5 minutes	3. Pick two people to demonstrate/model the following exercise in front of the group. Ask one volunteer to pick a topic that he/she feels strongly about. (The idea is not to choose something highly technical to confuse the listener, but merely something of interest that the person can discuss with some amount of conviction). The other person must listen as carefully as possible without interrupting for one minute. Then he/she must repeat what the other person said as accurately as possible using the same words as the speaker. The trainer acts as the observer (third person in the trio) as referee, making sure that the rules are followed. Run the experience with "A" sending a message, "B" receiving and repeating and the referee then pointing out accuracies and inaccuracies.

Exercise in trios 15 minutes	4. Then ask the group if the task is clear. If it is clear, ask the group to form into sub-groups of three. The observer acts as time-keeper and referee, one person talks for one minute, the other listens, then repeats the words of the other (word for word) for one minute. After one "round" is completed, the trio switches roles and repeats the exercise until everybody has had a chance to do all three things (listen and repeat, talk, observe). Each round should take about 5 minutes.
Processing, Generalizing 15 minutes	5. Bring the group back together and draw out what people have learned by asking the following questions and writing down the answers on a flip chart or chalk board: * What was difficult about this? What easy? * Which role was easiest? Why? Most difficult? Why? * What have you learned about listening from this exercise? * What implications does what you have learned have for language learning? * What implications exist for cross cultural learning and living (in listening to people from another culture?)?
Linkage to Part II-paraphrasing 2 minutes	6. Tell the group, we are next going to expand on this exercise with a little more dynamic form of communication and practice a skill called paraphrasing after the break. (45-50 minutes have elapsed to this point)
Break 15 minutes	7. BREAK

PART II - PARAPHRASING

Introduction
10 minutes

1. In the first exercise, we tried a rather limited form of communication to demonstrate how difficult "pure" communication is. In reality, communication is a continuous exchange with many levels and dimensions going on simultaneously. As we continue to consider the different skills involved in this process and build a more complete picture of communication, we will now focus on another skill which is rather useful to any exchange. It is called paraphrasing. Paraphrasing means catching the gist of what is being said and repeating it back in other words to check out if the meaning has been captured. The word "para" means "alongside", as in parallel. A "para" phrase is diagramed like this: (put diagram and examples on a flip-chart)

SPEAKER	LISTENER
sends message	sends gist back in own words

Paraphrase

EXAMPLE:

1. "If I have to go into one more small group and talk, I'm going to scream!"

2. "You're saying you're really tired of working in small groups."

SOMETIMES A PARAPHRASE SERVES TO FURTHER CLARIFY A COMMUNICATION

EXAMPLE: SPEAKER	LISTENER
1. "I really love cross-cultural training, it makes me think about myself and is so interesting."	2. "You mean you find that cross-cultural training allows you focus on yourself, and that interests you."
3. "No, what I really meant was that by thinking about what I am doing when I communicate with others, I learn about both myself and other people; this is interesting to me".	4. "Oh, I see. You mean that being aware of the communications process is a way to get insight into yourself and others in a cross-cultural setting".

"Right"!

Demonstrate process
5 minutes

2. To make sure everybody understands the next task and paraphrasing, demonstrate the process by asking a volunteer to hold a short conversation with you (the trainer) in front of the group. Ask the volunteer to talk about something he/she feels strongly about, and the trainer paraphrases at appropriate times using words to start with like:

   "you're saying then..." "you mean..."
   "In other words...."
   "I gather that...."
   "If I get the drift..."
   "So, I see...."
   "If I have a handle on your idea, ..."
   (these examples of ways to start a paraphrase are given to show that there are many ways to make paraphrasing lively and unmechanical).

Practice paraphrasing in pairs, give instructions (5 min) practice (10 min)

3. Have the following list of "controversial discussion topics" on a flip-chart or make up your own list of topics that would be controversial in your setting. (Note: these topics were selected to provoke augment and in order to make the exercise as involving as possible, they are not advocated as Peace Corps' or anyone's position):

   A. Increased use of bottle feeding is good for Americans interests in the Third World.

   B. The only ways to make significant improvements in agriculture in developing countries is to import seeds and technology from the North.

   C. Primary and secondary education in formal classroom structures is the most effective way to insure long range development.

   D. Peace Corps Volunteers are unable to make a significant contribution to development.

   E. Focusing on males is the most important ingredient in development, especially when only men can read and write.

Ask the group to divide into pairs; to decide which topic to discuss, and to choose (arbitrarily) to advocate pro or con on the statement. They are then to hold a conversation using the following "paraphrasing rule":

RULE

[Before you can go on to say say what you want in the discussion, you must paraphrase what the other person has said to his or her satisfaction.]

Instruct the group to discuss as persuasively and convincingly as they can, and to try to listen as carefully as possible to the other person's argument. Tell them you will let them know when time is up in ten (10) minutes.

Repeat in groups of of 4 (20 min)

4. Call time. Instruct the pairs to join two other people, making quartets. Repeat the process (choose topic, ask two to be pro two to be con). Give them 20 minutes.

Processing
10 min

5. Bring the group together and discuss the experience by asking the following questions:
   A. What was difficult about this?
   B. What was not so difficult?
   C. How would you compare paraphrasing with repeating back the message, as we did in Part I?
   D. What was the difference between the pairs and the 4's (how was communiation affected?)

Cross-cultural

6. What are some of the implications of using paraphrasing here in country? How many have tried it? What was it like? How do you think not speaking the same language will be helped or hindered by paraphrasing?

Generalize and apply
10 min

7. a) what did you learn from this experience that you can apply in cross-cultural living?

   b) How do you apply what you have learned to cross-cultural communication (including language learning?)

Closure

8. Link to next session. Note what the next communications skills session will be, and approximately when.

SESSION # 4 Time: 2 hours

Discovering How To Say No

Goals

1. To allow participants to discover the range of situations they encounter when it is useful for them to be able to say no; to understand the importance and relevance of saying no to cross-cultural living.

2. To assist participants in discovering skills they currently possess in saying no and to extend, enhance, and adapt those skills in culturally relevant situations.

3. To help participants expand their repertoire of negative response skills, tactics, and behaviors.

4. To discuss the personal security and self-maintenance that saying no can bring to cross-cultural living, especially in situations where one can easily feel not in control.

5. To assist participants in assessing the consequences of saying no in cross-cultural situations.

Overview/Rationale

This session is designed to explore what it means to be able to say no by linking past experience and skill with possible situations in the new culture. Volunteers have often experienced situations where - for a whole variety of reasons - they were often unable or unwilling to say no. The most obvious situation is when one is offered something to eat or drink in a cross-cultural situation - for example, the food may look threatening to my health, but if I don't eat it, I might not be accepted by this group of people I'm working with.

People in cross-cultural living situations who are unable to deal effectively with "no-saying" situations often end up feeling powerless and victimized and, in fact, tend to withdraw from situations where they might potentially be asked to do something they don't want to do.

This session deals with the issues that "no-saying" raises and aims to increase and sharpen people's skills at doing so. It links directly to the transactions section in the sense that saying no is a way to deal with a particular transaction. The same kind of analytic skills are used in diagnosing a situation for rules and tactics of "transacting" - there are also rules and tactics for saying no. Being able to say no will also help people increase their chances of keeping perspective because it provides a certain element of control in what generally might be a new and somewhat unfamiliar universe.

Procedures

Introduction
5 min.

1. Introduce the session by referring to the goals of the session (should be written on newsprint or chalkboard) and by stating the linkage to the prior sessions: "This is a continuation of the process of using and enhancing skills that we already have to different degrees. Being able to say no is an essential life skill for everyday living, both in other cultures and at home."

Lecturette
15 min.

2. Conduct an Introductory Lecturette in the importance of assessing situations and determining acceptable and individually effective ways of saying no. Key points to make:

   - One of the first signs that a child is developing an identity apart from parents is the point at which the child learns to say "no." Sometimes, when we find ourselves in another culture, it's hard to say no to people who we perceive as more powerful (more knowledgeable) or to whom we want to relate over a long time in order to do our work (such as community people, co-workers, supervisors). Or, we simply don't want to offend anyone - or, we don't know what to do and to avoid offense we don't want to say no. One of the quickest ways to lose a sense of self is to lose the ability to say no.

   - To be able to say no helps us maintain a sense of our own stability. It can keep us from feeling helpless and "victimized" by the culture and allows us to better enjoy ourselves and appreciate the positive aspects of living in another culture.

   - If we can learn when and how to say no and assess the consequences (and trade-offs) of saying no, then we can both accept ourselves as part of another culture and feel more comfortable and at ease and be better accepted by others in the culture as someone who doesn't need "special treatment" (in all the senses of that term).

   - Having this skill, the ability to say no, means that people often take more risks, involve themselves more in everyday activities, and actually say no on a less frequent basis. Knowing we can say no frees us to engage more actively in everyday life situations.

     - This is what this session is about.

Examples

10 min.

3. Ask the group for one or two examples of situations they have encountered since arriving in the country when they either did say no or tried to say no.

   a) What kind of situation was it?

   b) What tactic(s) did you use to say no (e.g., humor, bluntness, evasion, etc.)

   c) How effective were you?

   d) What felt good about saying no and what didn't?

   e) What did you think the consequences would be? What were they?

   (These questions should be posted on a flipchart or on a chalkboard or given out as a handout.)

4. <u>"Adapting our skills in the new culture"</u>

Group List

10 min.

You have seen a few situations and the variety of skills and tactics you have used in saying no so far in-country. Let's add some more situations to the list which you have not yet encountered, but expect to. Let's list some of them up.

(put this on a flipchart)

"Possible In-Country Situations"

Small Group Role Plays

40-60 min.

5. Role Play: Divide the group into small groups of 5-6 people with a host country staff member or trainer. The following role play situation involves a volunteer Peace Corps trainee playing him/herself and a host country person (preferably played by a host national trainer). A volunteer is selected from the group and a situation is chosen from the list of the possible no saying situations which was developed in procedure #3 and #4. You might even wish to ask which situation the participants would be most interested in working with.

In managing the role play, choose the situation first. Then, the host country trainer and the trainee play out the situation (e.g., Ato Yusuf, you have met Joe, the volunteer, at a wedding celebration; you like him and during dinner offer him the eyeball from the sheep that provides the main food for the dinner; it is a great delicacy). The volunteer is to be him/herself. Physically separate these two so they are in front of the small group, or in the middle of a fishbowl. Begin the role play. Let this go until the issue seems played out - in this first one, it may only take a couple of minutes. (In more complex situations, it may go on for seven or eight minutes. Unless something cosmic is happening, a role play of this situation should not go over 7-8 minutes. A common mistake is to let the role play go too long while cutting the discussion that follows too short.) Once you have finished, begin asking the questions in the following order. Make certain that you ask questions #4 and #5 as that will help the two role players "de-role."

Processing questions

1) What was the no-saying skill and tactic being used?

2) How effective was the strategy?

3) What possible consequences might result to the volunteer? To the HCN?

4) How did you (to volunteer) feel?

5) How did you (to host national) feel?

NOTE: As you discuss these role plays, it should be made clear that we are not looking for a set of do's and don'ts about saying no in the culture. The point is that there are all kinds of possible situations in which one may need to say no; that how we say no depends on what works effectively for an individual in a given situation; (e.g., humor may work well for you, but not me): and that we can learn new ways to say no which may work better than others in the culture; and that role plays can help give people practice at learning these new ways.

- A sample role play that you might develop out of the situations generated in #4 is as follows:

  Volunteer: You are eating lunch with a friend in _____ and he orders a "kurdytki" which looks like a ball of green, soupy hay. He offers it to you with a flourish.

  Host National: You're having lunch with a PCV. You discover, much to your joy, that the restaurant has kurdytki's. You order one for the volunteer and offer it to him enthusiastically - what a treat!

Full Group
Wrap-Up
20 min.

9. Bring the full group together and wrap up by asking people what they learned from this session. After recording some representative responses, ask for ideas on how this could be used during training? Volunteer service. Ask the group what has been most important for them in the session. Ask the group to record the situations they encounter during the next several weeks (and during field experience and live-in situations) where they apply their no-saying skills. Ask them to keep track especially of two items. First, how do they assess situations and what successes/problems do they have with it, and second, what happens when they actually say no.

Skill Integration

10. Semi-skill integration summary: In what ways will observation skills help in dealing with no-saying situations?

How about information-gathering skills? What are some of the other skills you have learned in other parts of the training program which could be of help here? (There may be other skills you as trainees wish to reinforce or isolate as being integrated in this session.)

5 min.

11. Closure-Link to next session. Go back to original goals - check for goal attainment.

Session # 5 Total Time: 2 Hrs 25 Min

CHECKING FOR UNDERSTANDING

Goals:

1. To define checking for understanding.
2. To assess your present skill level and to develop culturally appropriate ways to express skills.
3. To consider implications of checking for understanding for cross-cultural effectiveness.

Overview/Rational

Trying to find out if you are being understood or if you understand someone else is one of the essentials of communications in any culture. We often do this without thinking about it, almost automatically. However, we also often take it for granted that we understand someone, or someone understands us. For some of these cases, we can be wrong, causing communications problems which can occasionally be quite severe.

When one communicates in a cross-cultural setting, the potential for problems of mis-understanding is greatly increased. There are, however, some ways that we can use to find out if we understand one another. This is called checking for understanding, and is the focus of this training session which is aimed at improving skills with other Americans and in cross-cultural settings.

Vignette:

A few years ago, in a country in eastern Africa, there was a student strike at one of the high schools in the capital city. One of the grievances which the students presented to the Administration charged that a particular Peace Corps Volunteer habitually called the students "dogs". The Peace Corps Volunteer in question, a serious and dedicated person who was really enjoying his time in-country, was shocked and confused when he heard the charge. It was not true and he simply could not believe what was happening to him. He worried about it deeply for a couple of days, then sought out one of the students who was in his class, and asked him about the charge. The student replied, politely, that yes, it was true, that the volunteer did indeed call the students dogs. The volunteer was again stunned by this -- so it was simply not a mistake or loose language in the student grievances. He asked the student for an example.
The student replied: "Well, the day of the strike, just at the end of the morning session, you said, "O.K., dogs, it's 12:15 and time for lunch." The volunteer tried to remember every detail of that day -- he knew he didn't call the students "dogs" but he couldn't explain where this came from.

That evening over a beer, he shared this with a friend. When the friend heard what the student said, he immediately began laughing and apoligizing at the same time, and he said to the volunteer: "I know what it is -- you have this funny habit of saying Okay-doke a lot. I can understand it because I have had more contact with English speakers, but I can understand how the students might misunderstand it, and be too timid to ask. You are probably said, "Okay doke, it's time for lunch, and they heard "OK, dogs...'". Sure enough, that turned out to be what had happened. Although there are many facets to their story, one important part was that there existed a communications problem, and there was no attempt to check it out, to test for understanding. In this case, the PCV was unaware of the impact of his speech mannerism, and no students ever tested it out, perhaps by saying, "Why do you always call us "dogs"?" or "Are you calling us dogs" or "I beg your pardon, but calling us "dogs" is an instructional technique which may work in the United States but will not work here."

No one checked for understanding, and the results were pretty drastic. Yet, everday, there are opportunities for misunderstandings, less significant perhaps, but they exist nonetheless, and play a part in how we communicate with others.

Procedures

Climate Setting/ Introduction 10 min

1. Use the above vignette, summarizing and/or putting it into your own words, or use one that may have happened in the country in which you are doing the training. It should take no more than 4-5 minutes to replay the vignette, and then ask for some short examples of mis-communications that have occurred since the beginning of training. Try to dig up some examples from people who might have actually tried to check for understanding. End by saying that there are things that we can do to increase understanding in communication and one technique is called testing for understanding -- give a couple of examples of this if they do not come out of the discussion above. Okay-doke, make the linkage to the goals.

Goal Sharing 5 minutes

2. Share goals/clarify overall agenda.

Lecturette 5-10 min

3. Build short lecturette from overview/rationale and from any significant points made during climate setting. Add to it that we are going to be dealing with two elements of testing for understanding:

   a) You are testing others understanding of the clarity of <u>your own</u> message.
   b) You are testing or checking others for the clarity of <u>their</u> message or communication.

Large Group
15 minutes

4. Ask participants following: What are some signs you get from others when you think you <u>are</u> being understood? (trainer should give one example)

   eg.s, smile and nods

   Quickly list responses.

   Then ask same question except change to..."When you think you <u>are not</u> being understood". Give example (furrowed brow, some say "I don't understand.")

   Develop a list of these responses also. Trainer then remarks that these are all ways people can use to be aware of how well and clearly we are being understood by others.

   What about how you check others to see how well they have understood you? How do you do that? Provide one example ("repeat back just what I said" - which is of course impractical in most situations but is one way to check understanding). List responses.

   We have developed 2 lists, one which contains examples of how to check others understanding of what you have said, and the other which has ways you can check to make sure people have understood you. You might want to learn from other people in the room and jot down or remember some of the techniques you may not be familiar with, or may not have tried. For the next 5 minutes or so, we want to practice some of these techniques.

Trainer models
15 min

5. Trainer chooses topic of interest or one which you feel strongly about, or that you wish to "instruct" someone in. Choose two volunteers from participant group, one to be in a converstaion with you, the other as an observer. Have a 3 minute conversation, the observer (and the other participants) to look for ways both of you use for checking understanding (either of other's message or your own message). Stop after 3 minutes. Ask observer what techniques he/she saw being used? Ask the same of participants. Ask the other person in the conversation if there was anything he or she used which had not been mentioned. Comment yourself on any that had been left out. End by asking what technique people thought was most effective.

Trio Task 5 minutes	6. Divide into trios, 2 conversationalists are instructed to talk about topic of mutual interest for 5-7 minutes, then observer leads feedback session about the ways in which each checked for understanding for 5-8 minutes. There will be three rounds - each 15 minutes - and each person will get to participate in the conversation twice, and be an observer once. People should be encouraged to try out new or different techniques when they are part of the conversation, techniques they may have picked up during Step #4 above or from previous communication sessions. Ask people to form trios, and move to different parts of the room.
Trio Work 15 min	7. Round one (trainer keeps time for different rounds).
15 minutes	8. Round two
15 minutes	9. Round three
Processing 15-20 min	10. Bring group back together - facilitate with some or all of the following questions: * What techniques worked for you in checking understanding? * What ways didn't work? * What was most difficult about the task? * What was most effective technique you tried or saw at work? * Were there some signs that you thought indicated understanding but really didn't? What happened? * We've learned or indentified a number of techniques for checking understanding in this group. Which ones of these techniques do you think you could use in (country/region)? Which ones couldn't you use? Which ones might you adapt? * What ways have you already noticed host country people use to check for understanding?
Generalizing 10 minutes	11. What have you learned? Biggest insight?
Application 10 minutes	12. What ways could you apply learnings to rest of program?

Final Task
5 min

13. Make a note of the particular techniques you wish to try or adapt over the next 4 weeks, or techniques you wish to adapt. Make a place in your notebook where you can jot down ways that (host country people) use here to check for understanding. We'll share these in one of the skill integration sessions.

Trainer Notes

1. Depending on the time in the program when this session is done, you may want to do only two rounds (instead of three). For example, if they have done a lot of work in trios lately, or you need to pick up 15 minutes. We would encourage you to do all 3, but one round could be eliminated in a pinch.

2. Trainer(s) should work points people bring up where people assume understanding but in fact don't know. For example, someone is bound to say, "Well, he was nodding and that indicated he was understanding." This may or may not indicate understanding. Of course, the classic is when someone asks someone else if he understands, and they say "yes". The trainer needs to probe on points like this, and surface some of the complexity, even within our own culture.

3. A possible variation -- stop it after round one - do a "quick take" -- a 5 minute intervention without having them move out of trios. Ask "What technique worked best in this trio?" Have the technique shared -- then ask other trio looking for different one --do about 4 or 5 trios. Should be quick, and it should highlight 4 or 5 techniqes. Then ask them to switch roles and start round two.

4. The questions in the processing stage about checking for understanding in the country you are in, are of critical importance. How well the participants get into it will, to a great degree, be determined by how long they have been in-country. However, it is not something they would ordinarily be conscious of, so this may serve to raise it to a level of consciousness, from which they can learn more in ensuing weeks of the program. You should do anything you can to help them be more involved with (and observant about) in-country ways that checking for understanding occurs.

SESSION # 6 Time: 2¼ hours

Dealing with Ambiguity

Goals

1. To identify skills and a range of behaviors which can be used for dealing with ambiguous situations in intercultural settings.

2. To help participants assess skills and expand their repertoire of skills for dealing with ambiguity.

Overview/Rationale

In cross-cultural living, one often finds oneself in situations where it is difficult to interpret what is going on. Sometimes one may receive information or data from different sources which is conflicting. Sometimes, life goes well one day, then things change seemingly without reason. Occasionally a situation will arise where there are several possible choices for action and there appears to be no clear "right" choice. These things happen in the States --however they may happen more frequently when one is getting used to a different culture. Dealing with ambiguity is a part of cross-cultural living. In many situations however, the ambiguity becomes difficult to deal with, and causes people to become impatient, frustrated or angry. This often leads to rash actions, which one later might regret, or one may sharply withdraw from acting altogether when faced with ambiguity. If one realizes that there are a variety of responses which can be used in ambiguous situations, some more successfully than others, and if one can learn to recognize that this is a "normal" occurrence and learn not to react in exaggerated ways in those situations, then it is easier to live cross-culturally. This session provides trainees with a framework for expanding existing skills, and developing new ones, while increasing awareness of the range of useful responses.

Procedures

Opening and Lecturette 10 min.

1. State the goals of the session and fit them within the context of the other cross-cultural "everyday life skills." Conduct an opening lecturette which explains what the rationale of the session is and defines ambiguous situations and the range of possible responses. Choose from among the following points to make in your lecturette:

   - It is not that we do not encounter ambiguous situations at home. We do; but since we usually understand more of the rules, and have more access to support for problem solving, we probably can both deal with more readily and encounter fewer ambiguous situations in general.

   - One of the problems is to recognize clearly when one is "in" an ambiguous situation: Examples might be:

     - Everybody is laughing and you don't know why;

     - You're in a conflict with a co-worker and three people tell you to do something. Each piece of advice is different;

- Your landlord has promised to paint the walls in your house. You have asked him three times. Each time he smiles and nods profusely and says yes. The house goes unpainted;

- An animated discussion is taking place around you in a language you don't understand. The topic of conversation seems to be you because they keep pointing at you and shouting a lot.

- Ask for some examples of ambiguous situations trainees have already faced in country. Take three or four examples.

- If we can identify what ways we presently use to deal with ambiguity, we can be more aware of them and perhaps change or improve them.

- For example, some possible responses to an ambiguous situation could be: to act out in anger, to laugh and make jokes, to gather more information, to withdraw, to wait and see calmly, to cry and look helpless, to ask for help, to suspend the need to know, etc.

- We probably now use many of these responses, or have others in our repertoire. It is not necessarily important which one we use, but how effectively our behavior works for us in ambiguous situations -- and how appropriate our present responses might be in another culture.

- We now want to give you the opportunity to identify some of the ways you currently respond to ambiguous situations.

10 min. 2. Instruct the group to reflect over the past few weeks and to identify a situation where they had to deal with ambiguity. Trainer should provide one example -- either use the one listed below or, more preferably, one from your recent life in-country. Ask them to find at least two situations. For each situation write down following (for yourself):

Situation	How I dealt with it	Tactic Used
Acting Director appointed in office. Old director has new job at higher level-still gives me instructions without telling Acting Director.	Waited: Ignored situation-joked with old director; finally confronted.	* withdrawal * humor * confrontation

Discuss with someone next to you 5 - 10 min.

3. Discuss your findings with someone sitting next to you; help each other (using the consultation and communication skills you have learned in other parts of the program) to define what kind of tactic worked and didn't work.

Quick large group sharing - 10 min.

4. In the full group, ask for examples using the following questions. Take five or six examples.

   a. What was the situation you chose, and what made it particularly ambiguous for you?

   b. What tactics did you see or use?

   Note the range of responses and whatever else seems significant -- especially note the reasons that situations were ambiguous, and the range of tactics used. Also, you might ask what kinds of tactics did <u>not</u> work well for people.

Small groups, case study, discussion & reading 5 min.

5. "Now that we have a sense of what people commonly use to deal with ambiguous situations, let us look at some situations which have happened to people before in cross-cultural living and see what you might do."

   * Hand out Case Situation #1 and form the group into small study-discussion groups of four or five people. Instruct the group to read the case.

Case Situation #1

Although it is very unusual, you have been given the loan of a small pick-up truck from the provincial department that you work with in order to do work related errands for a special project. The driver has been taken ill, your counterpart is out at another village, and the officer in charge asked you to drive and do the errands. You realize the importance of the situation, and quickly rush off to complete the errands. On your way to the office where you intend to turn in the vehicle, an automobile suddenly appears out of nowhere from a side street and you collide in a screech of breaks and a cloud of dust. You inspect yourself and your vehicle quickly to find little or no harm, and see that the other person is in a similar circumstance -- he has a small dent in his fender.

As you get out of your vehicle to deal with the situation, a crowd quickly forms. Some people begin pointing at you and say it was your fault. Some people point at the other guy and say it is his fault. Everybody starts waving their arms and shouting at each other. The other driver begins arguing with the people who say it is his fault. Your grasp of the language isn't good enough to catch everything. As the argument continues, you find you are on the outskirts of the crowd -- it's almost like they have forgotten you.

As you consider what to do and watch the action, you remember --much to your chagrin--that you do not have a valid local driver's license. And you're not sure one is needed; in fact you don't know much about the driving regulations since you rarely drive. At that moment a local policeman arrives and starts waving his arms at the crowd, ignoring you. The policeman and some members of the crowd get into an argument. You feel increasingly confused. What to do?

Small group discussion 20 - 30 min.

6. Ask the group to discuss the following questions: (Put questions on a chart or hand them out.)

   a. What you would do in the situation. How would you deal with the ambiguity?

   b. What might be the consequences of your response?

   c. Are there any particular tactics which you feel will work better than others in this situation?

Full group discussion 10 min.

7. Bring the group back together. Ask for sample responses to the questions from different groups. Keep the discussion moving.

   a. What kinds of responses did your group come up with?

   b. What might some of the consequences be?

   c. How do you think your response would work here in this culture (assumes in-country training at this point)?

Role plays & discussion 30 - 40 min.

8. Ask a member of the group to volunteer to try out a discussion with the policeman using one of the responses from the group discussed in #7 above.

   Ask an HCN staff member to play the policeman. Instruct the policeman to do (say) one of the following:

   a. Ask to see the PCV's license. If he/she does not have one, gently but firmly insist that you need to take him to the local police station to fill out the proper forms.

   b. Tell the PCV that he must pay for the damage to the car now before he can go.

   c. Hug the PCV and laugh a lot no-matter what the PCV says (obviously finding the language usage of the PCV very funny without the PCV knowing it).

   d. Others appropriate to the culture in which your training is taking place.

9. Discuss the role play in the full group with some of the following questions:

   a. What do you think was happening between the PCV and the policeman?

   b. What was the tactic used by the PCV?

   c. Did it appear to be successful?

   d. Ask the PCV how she/he felt in the situation. Ask him/her if they would respond that way again?

e. Ask the group how they might handle the situation differently. If someone has an interesting response let him/her try it out in the same role play: i.e., when someone says, "well I would have done it very differently," the trainer then says, "why don't you try that out."

10. Instruct the HCN policeman to react differently, perhaps using one of the other responses. This will provide a new set of problems to react to and will not reinforce the stereotype that all HCN policeman are alike. Repeat the role play.

11. Discuss the second role play using the same questions, or add questions which seem relevant.

Note: In the discussion of these role plays, we are not trying to establish that there is a list of do's and don'ts which may be the "right" way to respond in "the" culture. We are trying to establish that each person has ways to identify and respond to ambiguity, and that each person must find or adapt what works best for him/her self... and try out new ways.

Individual writing & reflecting 10 min.

12. Ask the group to take a few minutes to develop a personal plan for dealing with ambiguity by writing down the answers to the following questions:

I do well now?

I would like to learn to:

Focus on skills - discussion 5 min.

13. Ask the group to reflect on different <u>kinds</u> of ways people used to deal with ambiguous situations (e.g., identification of situation, observation, use of humor, etc.)

Closure 10-15 min.

14. Conduct session closure by asking the group to reflect on the session and ask them what was the most useful thing they learned and how they might apply this to cross-cultural living. Ask them to write these things in their notebooks -- after five minutes of reflection/writing, ask for some volunteers to share some of their ideas/applications.

Trainer Notes

1. As a reminder -- when doing a quick sharing in large groups (e.g., Procedure #4) do not take one whole report out from one group. Rather, take a response to one question from one group, then move to another group for another response to the same question, then to another. Compare and contrast responses. Ask if any groups have anything to add to that question. Then move to another question and do the same thing, perhaps starting first with groups that have not contributed yet.

2. In Procedures #8, #9, #10, and #11 do the role play once, then discuss it, then (if you can) get someone else to play the role of the PCV and redo it. You can do this once, or as many times as you think will be useful, or that will maintain interest within the group. This should be reasonably fast paced after the first one, with the discussion focusing on ways in which new role players use to handle the situation.

3. The point of this situation (in #8, #9) is not at all tied to driving, auto licenses, and so on -- rather it is intended to portray an ambiguous situation. If you wish, rewrite the situation so it is set in your country, and is a situation that this group of volunteers might actually face when they finish training. This will then have greater surface validity.

4. You may wish to emphasize here at some point (and it may come up during the session), that there are no universal ways to handle ambiguous situations. However comfortable it would be if there were, there simply aren't any, and we must struggle to develop ways of handling such situations, and learn what we can from others and from practice. This session gives us a chance to do that.

Communication Skill

Session # 7 Time 50 minutes

"NON-VERBAL COMMUNICATION - Part - I"

Goals

1. To identify some ways you communicate non-verbally.

2. To identify some patterns of non-verbal communication in our own and the host country culture.

3. To identify some implications of non-verbal communication for cross cultural effectiveness.

4. To develop a workable definition of non-verbal communication.

Overview

This session continues to explore communication as a process. It opens up into another area which is very important to cross-cultural understanding; more is communicated non-verbally about relationships than any other way. The "tone" of a communication between people in the relationship dimension is communicated non-verbally. I like you, you frighten me, I'm amused, I'm happy, I wonder about you, I am stronger or weaker than you, I want to win, are all examples of the relationship dimensions. These messages are communicated more by facial expressions, body language (posture), proximity, touching and eye movement than by words (except for tone of voice or inflection which is similar to a non-verbal message). As well, the emotional content of a message is usually communicated non-verbally. In all face to face communication, one cannot really separate the words from the non-verbal dimension. The following exercise is used to demonstrate this and address the goals above It is structured by opening with a quick fun-like game which is "guess what I am trying to tell you non-verbally." This is followed by a discussion of non-verbal communication, working towards a definition with the group. Finally, an observation task is structured with two parts: A) partners make a committment to observe each other for a week to gain knowledge of how non-verbal communication works with each other; B) and an observation process for considering how non-verbal communicatin works in the host country culture is also set up. This session which is brief, is then followed up a week later with the opportunity to examine what people have learned about non-verbal communication, both with other Americans and in its host culture.

Procedures

Climate setting game
10 min

1. Open the session by stating that "we're going to try a game, the meaning of which we will discover later, trust me." The game is structured rather like charades, except that one many not use charade-like signals (such as spelling with the fingers or using word conventions). In pairs, give each person a message on a piece of paper (see list below), then tell the group that they have (3) three minutes to try to get the message across without using words. They cannot write, spell or talk, The trainer keeps track of the time. After the first 3 minutes, switch so that the other person can try it out also. A sample list of messages follows (you may add your own but the message should include either an emotion or communicate something about a relationship, as well as try to give a message about a thing.

   Messages (have written out on slips of paper)

   1. "I'm angry because the elephant sat on my lunch."
   2. "I'm happy because your dog stopped barking."
   3. "I'm frustrated because you never listen to me.
   4. "You can't understand me, and this frightens me."
   5. "I'm surprised at your youthful appearance."
   6. "I like you and want to be your friend."
   7. "I am weak (and submissive) and you are strong (and dominate)."
   8. "I don't like not being able to talk."

Process the experience and sharing goals
10 min

2. After the non-verbal experience, gather group reactions which lead into the goals and lecturette below by asking:

   * what was that like for you?
   * what was easy about it? (i.e., what part of the message could you get?)
   * What was difficult? (i.e., what part of the message couldn't you get?)

Share goals of session. Provide overview of the two part non-verbal session as spelled out in overview.

Building a lecturette
10 min

3. Build a lecturette out of group experience:

   * How many of you know about non-verbal communication?
   * What is it? give me some examples.
   * What does non-verbal communication communicate?
   * How aware are you of your own non-verbal messages?

   As people answer these questions, write down the answers on a flip chart and examine them with the group. At the end, the group and the trainer should arrive at a working definition of non-verbal communication which they can test out during the next week with each other and the host culture. NOTE: If the point about relationships and emotional content does not come out, the trainer should probe the group to find out what is really going on in NVC.

Assigning observations; observe another American
10 min

4. Ask the group to choose up partners which will be for the purpose of "observing each other" for a one week period in order to learn more about non-verbal communication. The task is to "watch each other" during the week whenever possible and notice how the other person uses non-verbal communication. At the end of a week, the same pairs will meet during part II of this session, to both provide each other feedback on what they do and to draw some generalizations from the experience about how people from our culture communicate non-verbally.

Assigning observation task: observing people in the Host Culture
10 min

5. Assign everybody an additional task of observation and note keeping by asking them to watch what kind of non-verbal communication occurs during the week with people in the host country. Give them a list of the following categories to use in their observations (and explain that they need not be limited by these categories). Ask them to keep notes for the discussion next week. Categories of observations that can be used for <u>both</u> observational tasks are as follows:

   * Body language: posture, use of body
   * Proximity: What is the social distance people use; how close do they stand, do the touch?

* Facial expression
* Hand gestures

Ask if anyone has any additional categories they can think of right now.

Closure

6. Closure: ask the group if they have any questions about the tasks. Close by telling them that the session is really in progress for the next week and that this is just a beginning. In the next part we will process the experience and discuss what they have learned about non-verbal communication from the experience.

SESSION # 8 TIME: 20-25 minutes

SUMMARIZING

Goals

1. To define summarizing as a communication skill.

2. To assess participants' summarizing skills.

3. To adapt the present skill to use in the culture or develop abilities where needed.

Overview

This exercise is designed as a short quick energizer or change of pace to be used in conjunction with and at the start of a technical training session in mid-week. It should be done by the technical trainer as a way of integrating a skill which can be used for cross cultural communication, language training, and technical learning. Once this skill is introduced, it can also be used by the language training staff as well, and they should be made aware of it as a tool. Additionally, once this skill is introduced, the technical trainer can (and should), at any time, ask people to use it to keep the skill alive and reinforced. The session design is very straight forward. People are asked to summarize the technical training experience of the past two days in pairs, then the trainer draws out what people have learned from the experience. The session begins as a "warm-up" without stating the goals until later.

Procedures

Pair Summarizing
10 min

1. At the beginning of a mid-week technical training session, start the session by asking people to check over the technical training of the past two days (or so) and try to prepare in their minds a way to explain what has happened and what they have learned so that they can inform someone about it. Give them a minute or so to do this. Then ask them to form into pairs, preferably with someone who has a different technical training experience. One person explains his/her technical training experience while the other listens, then the listener summarizes what the other person has said. For example: "you have just told me three key things that you learned this week. They are:

   a. how to diagnose measles
   b. how to recognize proper child growth
   c. how to prepare weaning foods.

   Then people switch roles and repeat the process.

Progress the experience
5-10 min

2. Bring the group back together and discuss the experience by asking:

- what caused you difficulty?
- How did it feel after you were speaking to hear the other person try to summarize your content?
- What do you have to work on to be better at doing this?
- What are some of the advantages and disadvantages of summarizing?

Generalizing
2 min

3. Ask the group:

- Can you summarize the key points that we just made about summarizing? (ask someone to do it).

Apply the Learning
2 min

4. Ask the group:

- have you seen anyone using the skill of summarizing here in the culture?
- If you use summarizing as a skill here in x-country, what will you have to do to make the skill OK in the local culture?
- During your language classes, try to summarize in (french, spanish, etc) and see how it works, I will check back with you and see how it went.

Closure
1 min

5. Close by stating that we will return to practice summarizing as a skill from time to time in technical training and also use it in language training.

SESSION #9 TIME: 50 minutes

NON-VERBAL COMMUNICATION, PART II

Goals

1. See goals in session, part I

Overview

This is essentially a "processing" session designed to discuss, generalize and apply the experience accumulated by the trainees in one week of observing non-verbal behavior, both with each other and in the culture of the host country. The format is designed to allow participants to talk over their experience, give each other feedback on what they saw each doing, discuss observations of the host culture, and arrive at some working assumptions/generalizations about how non-verbal communication may be similar or different with Americans and host country people.

Overview and the goals
5 min

1. To set the climate, ask people how it went in the non-verbal observation task. Any funny things happen? Re-state the goals of the session and give the purpose of the session as stated above in the overview.

Pair feed-
10 min

2. Ask the group to form into the same pairs that have been observing each other for the past week and spend a few minutes telling each other what they observed each other doing in terms of non-verbal communication during the time. This should serve as a way for individuals to gain insight into how they use non-verbal processes in ways which they may not be aware.

Full group discussion
15 min

3. Bring the group back together and draw out some generalizations from the experience of observing each other by asking the following discussion questions (list up major points on a flip chart)

   - did any of you learn anything new about yourselves? what?
   - is there anything about non-verbal communication, in general, that you have learned from this experience.
   - does there seem to be anything about the way Americans use non-verbal communication that we can say as far as, use of proxomity, use of hands, facial expressions, body language?

small group discussion on observation of of Host-Country
10 min

4. Now ask the group to form small groups of 4 or 5 and spend a few minutes discussing what they observed about the host country people's use of non-verbal communication. Small discussion groups of 4 or 5 will allow maximum "airtime" (NOTE: you may wish to maintain the full group together as another option to save time). Ask the group to consider each area of observation and list on newsprint or record their findings.

Full group generalizations discussions, Closure
10 min

5. Read over the lists (which are listed on newsprint) and analyze to see if there are any trends. Hold a discussion by asking:

   - is there anything you find that is common in the ___ culture in the way people use non-verbal communications?

   - How might you compare the way the ___ people use N.V.C. with the way you all do?

   - Is there anything about all of this that you can apply to your work as volunteers? What?

III. Integrating Materials

NOTE: People should be reminded to bring their OSM map with them to this session.

SESSION:10 TIME:

Updating Cross-Cultural Learning Process

[This session should occur about 4 weeks after the introductory cross-cultural session, and then again near the end of the program]

Overview/Rationale

This session allows a chance for participants to update their plans (done through open systems mapping) which they made during week one of the training program. It also will involve participants in looking back at some of the things they have "learned" about the culture, and "filtering" this information with others. This latter point is extremely important: A group which is undergoing a cross-cultural experience together can serve as a self-correcting mechanism. That is to say, one can check out one's own tentative conclusions against those that others put forth and dismiss, alter or verify them accordingly. This means that one person gets further data-sometimes the same, sometimes conflicting - about the same or similar pheonomena from peers, and then struggles to make sense of it all. This helps to surface the complexity of cross-cultural learning, as well as generally doing away with easy anwsers and stereotypic conclusions. Although this kind of process should be going on quite often in your program with all aspects, this session offers a prime opportunity for dealing with peoples' significant cross-cultural learnings in the form of a 4 week review.

Procedures

Time:	Activities
Climate Setting 5 min	1. Ask people to share what they think is the most significant thing they have learned about the culture since arriving in country. Not a number of things, but the most significant thing. Take one example each from about 4-5 people. Acknowldge the range of learnings, similarities/dis-similarities, and relationship to other parts of program. Use this as a lead in to this session--which is aimed in general at allowing us to reflect on 4 weeks work and life in-country and to look ahead a bit. Move on to sharing the specific goals.
Goals Sharing 5 min	2. Share goals/clarify/agreement.
Individual Task 15 min	3. Trainer introduces individual task--perhaps as follows--"We'd like to begin moving towards these goals by having each of you work with the cross-cultural domain of your open systems map. You have identified cross-cultural learning needs, some "how to" is and sources of information, and some questions. Reflect on the following (perhaps posting these questions, or putting them on a flip chart would help the process) . What cross-cultural areas of inquiry or need have you satisfied? Which haven't you? . What have you learned? How have you learned? What "ways" of learning were particularly good? bad? why? . What questions were particularly good for information sharing? particularly bad? why? . In a summary fashion, write down what you think are the most important things you have learned cross-culturally so far.
Small Group Sharing 30 min	4. Ask them to form into groups of 4/5, perhaps choosing people they haven't spent a lot of time with so far, or somebody from a different volunteer assignment area. Ask them to share the kinds of responses they gave to the questions they were working on individually. After about 20 minutes, ask them to make particular note about those significant learnings in which there was agreemnt within the group, and those where there was not agreeemnt. With about 2 minutes left, remind them to elect a spokesperson.
Break	5. Break

Report out and processing

30-40 min

6. Ask each spokesperson to share those significant learnings which his/her group agreed on. As each group finishes, you might ask if any of the other groups dealt with that issue, and agreed or disagreed with the reporting group. and why? Then do the same with those learnings where there was disagreement. Keep a running record of learnings, perhaps under headings "General Agreement" and "General Disagreement" and further inquiry needed. The trainer should be applying some of the information filtering questions. during this process(see trainer note #1).

   When this has had sufficient work, move to the other questions, alternating with the different groups. For example, Group 1, "What did your group find to be particularly good questions to ask?" After this group responds: "Do any of the other groups have good questions they'd like to share? And share why they were good." After a response..."OK, Group 2, what questions did you find particularly ineffective, and why?" Response. "Any of the other groups?" Response. And so on, focusing on all the questions posed under Procedure #3.

Generalizing
10-15 min

7. Based on the above, what have you learned about the culture? After this has been addressed, ask what they learned about information gathering and filtering.

Application
10 min.

8. What are some ways you could use this during the rest of the program?

Updating Plans
15-20 min.

9. Acknowledge the breadth of the data that has been shared through this process -- data about the culture as well as methods of learning cross-culturally, and ways to filter and validate data. Using that as a framework, we'd like to give you some time to update your plans -- make any changes you want, add learning needs to it, add any interesting ways to collect data and learn about the culture, any interesting questions you picked up, delete some of the things you found not to be effective, note things you want to take another look at based on what you heard today. Also, note the kinds of progress you have made since you made your original plan four weeks ago. You have about 15 or 20 minutes.

The following are examples which should be avoided:

Trainers response:

"Don't you really think that.....?"

"No, you didn't see that at all, what you really saw was...."

"Did you ever think of.....?"

"Well, you've been here a while, what do you think?"

"Well, the truth is..." or "You have all missed the point, it is..." or "What it really means is...."

"What about.....?" Followed by a participant's response to which trainer says, "no, that's not quite right, anybody else care to take a guess?"

All of these trainer actions -- and many more like them -- are ways in which the trainer appears to be (and is) manipulative, controlling, putting people down and degrading their own search for knowledge. Regardless of any theoretical approach a trainer might articulate, however congruent it is with the assumptions of these designs, if the trainer finds himself or herself making these kinds of interventions listed above, the participants will get an entirely different impression. On the other hand we don't wish to minimize the difficulty of making effective interventions in a session like this -- the aim is to allow people to explore and develop personal knowledge of the culture, and the trainers aim is to begin to refine the skills in doing so, and to make the exploration more systematic and rigorous. Three suggestions might be helpful here. The first involves your needs as a trainer -- check the degree to which you feel you need to come across as a cultural expert....it is generally higher the longer one has been in-country. If you feel you have a lot of solid, "right" information about the country, and a need to share, it is going to be very difficult for you to facilitate this session. It is probably the hardest thing for recently terminated volunteers to do. Second, for a trainer at any level, make an agreement with your co-trainers to observe your interventions and give you feedback and suggestions. This can be a mutual contract.

An Approach to Cultural Information

Purpose

The purpose of this reading is to provide the trainers with suggestions, about handling the area of cultural information, and related to Goal III of the cross-cultural goals (political, social and religious context)

Background

This cross-cultural training program emphasizes the development of skills over the dissemination of information. However, it doesn't intend to give the message that information about the culture--history, social norms, family relationships, etc. - is unimportant; rather, it attempts to provide skills in information gathering and filtering for trainees and it attempts to make them increasingly responsible for acquiring information based on emerging needs. This corresponds to the stages of cross-cultural learning growth which is spelled out in the introduction to PST Session I.

This then constitutes a neat theoretical package. However sound this package might be, it raises two very important practical questions which must be addressed, or that nice, neat theoretical package will begin to fray a bit, or perhaps even be thrown into the waste basket. The questions are as follows:

1. Although the cross-cultural growth stages are sound, will the trainees perceive themselves to be going through these stages in order, and then find the logic of the training design so unassailable that they carry the trainers on their shoulders out of the room as the session ends(a trainers fantasy)?

2. Does this approach mean that there never should be any organized sessions which "provide information" to trainees on items of topical interest?

The answers to both of these questions is, of course, no. Trainees come into the program at different levels, of sophistication, and will progress in varied ways. Many trainees, will in fact, want specific information, do's and don'ts, answers", " how to's" and complex cultural information and will sometimes be quite resistant to skill building as an approach to cross-cultural training. There are a whole host of reasons for this--learning styles differ, our educational system emphasizes right answers and information dissemination, our culture is prone to the quick fix (do's and don'ts) training is an uncertain time and specific information provides at least the illusion of certainty, most trainees lack cross-cultural experience so they often don't know the value of skills or learning how to learn and so on. Whatever the cause, trainees will press for information, for specifics, and will sooner or later begin to dream of elaborate ways to lynch the trainer during your skill-training session, unless something is done to address the issue.

We believe there are couple of ways to deal with this. One way is to make certain there are some information sessions in the program, which are done in a balanced and judicious way, and we have offered a number of suggestions below about how to do that using methods that fit into the program's approach. (We have found that a couple of straight-out lectures early on in a program --whatever one actually learns --often fulfills the "need for information" and allows the skill-building part to continue). Secondly, it is critical that trainees understand the theoretical approach to cross-cultural learning and this will take more than one session to achieve. There are various ways to do this--the only maxim is that whatever way you choose will have to be reinforced at opportune times during the program. Now, on to the suggestions, about information sessions.

Suggestions

Trainer organized sessions:

1. Schedule in some cross-cultural information sessions, perhaps concentrating one or two of them during the first two weeks trainees are in-country. These sessions should be balanced (not too many, not just at night or optional) and not done to the exclusion of other sessions. You might try to get a sense of what the trainess are most interested in gathering information about, and try to bring people in to address those issues. As much as possible, you should bring in a mixture of people to participate in these sessions. It is really important, however, that the staff reflect on and analyze these sessions, especially with respect to the information filtering process. Sometime soon after the sessions ends, trainees should be asked to share reactions to the session, and to examine the perspective of the person(s) providing the information (for example, the Peace Corps Director would have a slightly different perspective about volunteer cross-cultural needs and joys than a PCV who terminated early).

   The trainer, through the process, will be able to help trainees put the results of the information given in some sort of context. The trainer should also focus on the kinds of questions trainees ask, whether or not they reflected the type of information people really wanted and so on. If a panel is used, trainers should be particularly alert to agreements and disagreements among panel members as ways to verify conclusions, or make them more ambigious.

   Straight information giving, whether it is by one person on a panel, offers a prime chance to practice information gathering and filtering. These processing sessions need not be too long (15-30 minutes) and there may be some resistance to them as the information is all that some trainees want -- and they are the ones that need challenging the most.

2. Trainee organized sessions: As the program progresses, the trainers ought to organize fewer of these information sessions, and move the responsibility for getting them together to the trainees. Trainers should be helpful--i.e., suggest resources, provide time and space--but should attempt to let trainees get practice at assessing needs in the trainee community, seeking out resources, doing the planning and so on.

3. Research project: Based on needs which emerge, assign out topics to be researched by small training teams working together. Their task would be find the likely sources of information, validate it, plan a session where they could share their findings with the rest of the group, and run the sessions. They could then be given feedback on the whole process. Besides the sharing of informaition, there are a whole bunch of important skills people would be learning or reinforcing --information gathering/filtering, working in teams, plannning a training session, doing it, receiving feedback -- and these skills could be highlighted and related to other parts of the program.

4. Resource Center: If possible, have a resource center located at the most available training site. This could include articles and books on all kinds of subjects in addition to resources in the cross-cultural area, and would satisfy those individuals who want a lot more depth on a particualr subject, or who have a unique learning need, or who prefer to learn initially through reading and reflection.

5. Study groups: You might want to assign "study groups" early in the program -- groups of 4 who would choose or be assigned some topic which they want to study throughout the program (e.g., cultural influences on agricultureal practices) in some depth. This ought to be related to their volunteer assignment area. The purpose of this would be to allow trainees to develop some substantial knowledge about a particular cross-cultural area. They might be asked to write this up at the end of the program, or to share it in some other way with their colleagues.

6. Straight Talk: If the staff has set up the information filtering process properly, the trainers should not feel disinclined to share their views on things. That is to say, if the trainees remember that a trainers point of view reflects one person, that this person has a particular perspective, that it needs to be checked out against others and so on, then the filtering process is working. Trainers will have to remind trainees of that, once information filtering is introduced at the beginning of the program (remember this is just my view, so and so probably thinks differently because... check it out). This is particularly important if a source such as a recently terminated volunteer

is on the training staff, as the initial urge on the part of new trainees is to believe everything an ex-volunteers says. Although this puts the ex-volunteer in a rather godlike position, it's not particularly good training (you are right, god is not a good trainer).

Getting the information filtering process working frees up trainers to share more of themselves.

ONE FINAL NOTE: As emphasized in #6 above, we are not advocating that trainers should never provide information to trainees. This would set up a rather unsupportive training environment. Rather, facts should be shared readily (it's 80° every day in ____); although there aren't a lot of them in the cross-cultural area; at other tiems, views should be shared, with an occasional reminder about information filtering.

Time: 60-90 min.

Skill Integration/Reflection Session
"Reflection, Integration, Enhancement"

Goals

1. To reflect on the practice and use of skills presented in cross cultural training.

2. To enhance and plan the further use of those skills.

3. To integrate the range of skills learned into useful tools for living, learning and problem solving as a development worker in another culture.

Overview

The skill integration process is the key to actual use and sustained learning of cross cultural materials (and other skills also). These sessions should be conducted within about three to four weeks after a given skill is introduced. (For example, if the "Dealing with ambiguity" session was on July 1, then the skill integration session on ambiguity should be on/about August 1). This allows time for practice in the field. These sessions are designed to make use of field practice experiences which are in integral part of the training process.

The importance of skill integration, enhancement and reflection cannot be overemphasized. If follow-up is not done, then the impact of skill learning is decreased significantly. People might remember they had a session on "saying no", but unless they have had a chance to practice and share their experience in a training session -- talk about glitches -- find out what others have done -- generate new ideas based on experience -- try out new behaviors -- the training is not effective. This is also a time to draw parallels to other parts of training -- language/communication, development work and so on -- indicating how things interrelate.

A suggested format is attached at the end of this session which should be used at the end of each session which introduces a skill. This sheet is then filled out and used during this session to reflect on the skill application.

This session may be used to focus on one skill, especially if it is one that trainees are particularly interested in or that you think is of greater importance, or can be used to focus on two or three skills (eg. ambiguity, saying no, checking for understanding). You may have to do some design changes to focus on more than one, but they should not be substantial. Except in unusual circumstances, focusing on more than three skill areas would not be a good idea.

Procedures

Climate setting
10 min.

1. There are a variety of ways to begin this session. Climate setting should reflect the general content of skill(s) focus for the session. One way to do this would be to have a couple of staff prepared with a quick demonstration/role play of the skill under consideration (a communication skill, one of the everyday life skills or one of the information processing skills) with a quick group critique of how well the skill was used, what its effect might be and how well the skill was used, what its effect might be and how well the skill was used, what its effect might be and how the group might do it differently. Another idea is to have a staff member do a couple of "quick takes" trying out the skill with trainees being asked to volunteer and get critiques. Another approach is to demonstrate the skill in exaggerated ways as a touch of humor which might tap into general frustrations around skill practice in the field with a quick discussion of this.

Full group skill review talk
10 min.

2. Review the basic concepts and skills covered in the original session with a quick lecturette, or demonstration (refer to the original design for the major points).

3. Before we ask you all to do some reflections individually on your skill practice, we would like one or two of you to share with the rest of us how your skill practice in (saying no, prespective setting, etc.) is going. Ask a volunteer to explain a concrete example from their notebook. Situation, what happened, how was the effect on others, problems, successes. Analyze the example in terms of the questions in step #4.

Individual reflections
15-20 min.

4. Ask the group to take out their notebooks and review their skill application notes reflecting on the following questions:

   a. How have your plans to try out the skill worked out? Better than expected? Worse? Problems?

   b. During the times when you tried out the skill, how did it work for you? What was the effect on you and others? In what situations were you trying it out?

   c. What have you learned from the skill practice? What do you need to continue doing? Try more of?

Sharing in Twos
5-10 min

10. You might want to allow 5-10 minutes from them to share their updated plans with one other person.

Closure
5 min.

11. Remind them of the context of this session -- it is intended to help continue to make the cross-cultural planning process lively and dynamic and to deal with information about the culture through the critical skills of information gathering and filtering (which is under the section - skills for developing knowledge about the culture). Check for goal achievement. Link to next session. Mention that we'll have another chance to do this near the end of the program.

Trainer's notes

1. This session is probably best done with two trainers. There will be alot of information being shared, and two people to help facilitate and use effective questions based on what participants are saying would be a distinct advantage. Also some of the procedures call for keeping a running record of participant's contributions (e.g. Procedure #6), and it would be helpful here if one of the trainers could record while the other facilitated. This would help keep things moving.

2. During this session, especially during the large group report outs, the trainers should be modeling use of information filtering questions. For example:

> "What might be the perspective of the person you got that information from? (e.g. a large landowner might have a different view of landholding patterns than a tenant farmer)
>
> "What kinds of questions were you asking?"
>
> "Is that (whatever that is) what you were really trying to find out?
>
> "Let's check that out with some of the other people in the room who might have come in contact with the same thing."
>
> "We've had three different versions of this -- how are we going to handle it now?"
>
> "What other sources of information did you use to verify your conclusions/insight?"-

Group discussion of reflections 30-45 min.	5.	Depending on the size of the group (if the group is 10 or less, this can be conducted in one group; if bigger, divide into subgroups of 6 or 5) conduct a group discussion and feedback sharing any reactions to the questions above by going over each question and getting out examples of skill applications that do and do not work. In cases where skills have not worked, the trainer may want to conduct a spontaneous role play asking the trainee to try out the skill on the trainer, reenacting the scene. Then ask the group for help in discovering why the skill did or did not work, conducting problem solving. Or ask someone else to play the role so the original party could watch. Another alternative is to divide the group into pairs with people matched up according to (1) those willing to act as helpers. Ask them to take 10 minutes to work in pairs focusing on problem solving. Then bring the group together and discuss.
Individual plan in note-books 10 min.	6.	Ask the group to individually decide and write in their notebooks a plan for how they want to continue learning the skill(s), deepening it, and applying it making commitments to themselves on continued learning either during training or the first 3-6 months of service.
Sharing in pairs 10 min.	7.	Share these plans with another person, using him/her as a consultant; ask the other person for their reaction to your plan - the trainer should act as roving consultant and check in with individuals to see how they are planning and offer suggestions.
Closure 5 min.	8.	Closure: Ask the group to reflect on the session and pose the following questions: * Do you think the skill(s) we have reflected on can be incorporated into your work as future volunteers? If so how? * If not, how will you continue to practice and learn it. Would it be worthwhile to conduct another training session in the skill area? * Is there anything that you have learned as a result of this review about the skill area and its application that you were unclear about before? If so, what is it, share with the group.

FORMAT FOR KEEPING NOTES

1. List skills area I want to Practice:

2. How do I plan to practice them? STRATEGY: Include where, when (for each skill):

3. What happened when I tried out the skill:

   A) Situation (describe):

   B) My reactions and assessment of the situation:

   C) Others reactions to me:

   D) Positive effects:

   E) Negative effects:

4. Do I feel OK about the skill?

5. If not, what will I do to improve it?

List three areas to follow-up:

New Habits in Different Places

(Cross-Cultural Hand-Out)

Each of us has certain things that we do in our home environment to keep us "grounded," to stabilize our everyday existence. These are things that give some sort of quality or pleasure or sense of regularity ("I'm OK as long as I get my morning coffee") and we may look forward to them knowingly, or they may be taken for granted. Examples of such things are jogging, reading a morning newspaper before beginning the day's activities, eating bagels, drinking buttermilk, watching Walter Cronkite, meditating, shopping in certain places, swimming and so on.

We may be absolutely aware that some of these things are critical for our daily existence ("What would I ever do without my stereo?"); others may be very much "taken for granted" (long distance telephone service or stopping at a particular bookstore on the way home from work a couple of times a week, or having access to a number of hardware stores to help in remodeling a house).

When we go overseas, we often do not have access to many or any of our normal "stabilizers," or they are available in a different form which makes them seem less attractive. Sometimes we know they are missing, we feel it intensely ("My God, I haven't had an Egg McMuffin in three months"); at other times there is just a feeling that something is missing ("Where did that book store go?" or 'something is missing from here").

It has been our experience that if we don't adapt our regular stabilizers or find new ones, it seriously hampers efforts to live comfortably and be effective in the new culture. In fact, this can lead up to hostility, maladjustment or culture shock -- and to unproductive stereotypical statements about "them" like the following:

> "Every time I have tried to jog, five kids follow me and gawk -- no privacy -- it's frustrating."
>
> "These people don't read much -- you can't even have a good discussion about books."
>
> "I have tried for three months to get vegetarian food around here -- no vegetables -- no grocery -- things are really screwed up. They don't know much about nutrition."

Disregarding a small number of people who are extremely ethnocentric, these statements -- and hundreds more like them -- all imply for most people that an important stabilizer (newspaper, jogging, book discussions, lack of a particular food) is missing, and there is a tendency to blame "the people" for its absence, to complain, even to become cynical. Doing this also helps to create a source of powerlessness, a sense of becoming a victim.

A well adjusted (or adjusting) individual, however, attempts to adapt his/her stabilizers or find new ones in the host culture. This seemingly minor point -- finding new stabilizing "habits" -- is key to building a firm and qualitative cross-cultural base from which we can grow and become fluent in other areas. Moreover, it often provides some of our greatest cross-cultural pleasures as we develop new "routine" things in a country which we may not have done at home (certain kinds of everyday greeting rituals, walking, coffee hours, different relationships with older folks and children, foods, etc.) For example, we may find at home that the way we "wind down" at the end of the day is to watch TV, have a drink, or sit and read the paper. This may not be possible in the culture. However, there may be a local substitute which itself becomes just as attractive to us. In many cultures people end up the day by sitting around together and chatting or singing songs while the sun goes down. In other places it involves drinking tea together. This becomes a pleasure and serves the purpose of "winding down" and helps us with new ways to deal with a stabilizing need.

As you go through the training program you may wish to note the ways in which you are developing "new" stabilizers, and how these stabilizers are affecting the quality of your life in-country. You may also wish to look more closely at what other people are doing in this area, and perhaps to try some new stabilizers out from time to time. Having a broad repertoire will help make a good base for everyday adjustment.

APPENDIX

APPROACHING LIVING IN A NEW CULTURE: A WORKBOOK FOR CROSS CULTURAL TRANSITION

Core Curriculum
Resource Materials

Office of Programming and
and Training Coordination

Revised September 1981

Acknowledgements

This cross-cultural workbook has had a long (at least for training materials) and venerable history, and many people have contributed to make it what it is today.

It was originally developed in 1971 by Jim McCray, Debra Mipos and Dick Vittitow under the auspices of the VISTA regional training center in San Francisco. It was designed to be used in training VISTA volunteers who were working with Native Americans and Mexican Americans in the Southwest. That original edition was used in VISTA training in the Southwest for a couple of years, and it is unclear what happened with its VISTA history after that.

The workbook made its "reappearance", albeit in a different setting, in 1978. At that time, we were looking for training designs for use in the CAST (Center for Assessment and Training) that would help prospective volunteers begin to make the transition from one culture to another. The cross-cultural workbook seemed an extremely sound training tool, and it was very close to what was needed. Thus, we adapted it to a Peace Corps setting, and inserted it into the CAST program.

Since 1978 it has been a part of all CASTS , and has been used in some stagings and pre-service training programs. It was modified in January of 1980 by John Pettit, who added a couple of elements and made changes based on feedback received about the manual over the one and a half years Peace Corps had been using it.

We then revised the manual in September of 1981. Although we did clear up a few remaining glitches with this most recent revision, the major aim was to make the manual more congruent with the other core curriculum training materials that were developed in the cross-cultural area over the past year. We think this goal has been accomplished, especially since the last section now helps people take a first cut at identifying cross-cultural learning needs and ties this process directly into the first major cross-cultural training session which is intended to occur during week one of pre-service training.

This manual is now designed to be the first module in the cross-cultural section of the core curriculum. We hope that users find it stimulating and fun, and we wish to acknowledge Pettit, McCray, Mipos, Vittow and the many others who have used it and given us feedback for their respective parts in its development.

Dan Edwards
James A McCaffery

September, 1981

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Section 6. Identifying Your Cross-Cultural Learning Needs

Purposes and Use of Workbook: This workbook represents the first part of Peace Corps' cross-cultural training program. It is intended to help people begin the task of learning to live and work in a culture different from their own. It is designed so that groups of 3-5 people can work through it and it is suggested that there be a facilitator. The purpose of the facilitaotr is to have someone to watch the time, to help in drawing out the learnings during discussion, and -- as a person who has probably gone through either the workbook or a cross-cultural experience before -- to help interpret and expand upon the excercises in the workbook.

In setting up this workbook, we have based our work on five principles which we feel must be recognized to achieve a successful experience in cross-cultural living:

1. Even though you may not realize it, you will discover that you already have some skills that will help you to be effective in cross-cultural settings.
2. As you enter a different culture you will have to take stock of your present skills which relate to cross-cultural living, and use those which are appropriate, modify others, drop some and build new ones. Although this seems like a simple process, it is not; rather it is exceedingly complex and will require a certain struggle as you go through different crosscultural experiences.
3. Careful preparation and training can make you more effective more quickly as you enter a different culture.
4. Effective cross-cultural preparation emphasizes skill building rather than learning specific pieces of information.
5. You can profit by sharing your perceptions and learnings with others who are engaged in the same process, and they will also learn from your experience.

As you probably noticed from looking at the Table of Contents, the manual is divided into six sections. Each section contains a set of exercises that are designed to help you develop your learning frameowrk for approaching living in a new culture. As you work through these in your small group you will have an opportunity to study yourself and to recognize what you are taking into the experience. After completing sections One through Five you should be able to answer questions like:

- What ways do you think yo upresent yourself, your values and your expectations of the other culture?

- How have all these personel values been built up?

- Based on your life experiences and personal needs, what are some of the learning needs and problems you might have in responding to another culture?

Adjusting to a new culture is hard but you do have many past experiences and learnings which will parallel the things you are called upon to do. After reading the material on cross-cultural living in Section Five you will begin to get a sense of what some people refer to as culture shock. This information, along with your own self perceptions, will be a valuable bridge to learning to live in the new culture. By developing learning needs in Section Six you will have the basis of a tentative plan for how you may want to approach this new experience. This will be followed up in country during the first week of pre-service training. Thus it is very important to bring this manual and your work with you.

If all of the above is done thoughtfully the results will make you more at ease as well as give you a personal framework for learning to live in a new culture.

In terms of using the manual, much experience has indicated clearly that you should reflect individually and write your responses to the various sections first, and then discuss them in your small group. That individual reflection time is a critical factor in the process, and it gets insufficient attention if you simply use the sections as discussion questions.

A final note. We have tried to design this workbook to fit the general needs of prospective volunteers entering a new culture. We have also designed it to be intergrated into pre-service training. Hopefully, it will be a useful tool to help you prepare yourself for a rewarding experience. It is not intended to be used once and forgotten. Thus you should take it with you and refer to it as a kind of on-going check list for what you want to accomplish.

It remains only a tool, however, and like all tools it should be tried out, examined for effectiveness, and then modified if necessary to make it more useful to you. Use it however you think is best, but don't let the tool use you. If you find a better tool or a better use for this one, let us know so we can revise and update the workbook as needed. Help us help others prepare themselves, and maybe our venturing into new and different cultures will be better all around.

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SPECIAL NOTICE TO PRE-SERVICE TRAINING PROJECT DIRECTORS:

It is intended eventually that this manual be used for all CASTs or stagings. At present, it is not necessarily used in all stagings, although it is a part of all CASTs. You must ascertain whether your particular training group will have completed the workbook (this can be done through your Peace Corps Director cabling your regional training offices and the Office of Volunteer Placement). If your group has completed the manual prior to arrival, than it can be used as basic material for the first cross-cultural session during week one.

If your training group has not completed the manual, you should arrange to do it during week one (it takes about 5 hours of training time), and to do the first PST cross-cultural session during week two. The only difference in doing the manual during a staging or pre-service training is that people have already departed, and that would change the emphasis in some of the sections from "what can I do before I leave" to "what can I do (about home, etc.) now that I have left." Section 4 is the main part which would be affected by doing it at a staging or as pre-service training rather than at a CAST.

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SECTION 1. HISTORICAL ENCOUNTERS

Historically, there have been many problems when people of different cultures meet each other for the first time. These encounters have often resulted in war, exchane of disease, and the domination of one culture by the other. The cost in human life and suffering has been enormous.

A person never enters a new culture solely as an individual. Inevitably, he brings with him some of the history as well as many of the values and attitudes of his own culture, as one of many "foreigners" or "outsiders" who have come in the past and who will continue to come in the future.

A. To begin to disentangle the complex problem of how you learn to participate in another culture, it is helpful to go back into history and think about any one example --- in either myth or reality --- of how people of different cultures related to one another in a negative way nad then to describe the negative qualities or consequences of their encounter.

Negative Qualities of Encounter

(Share and discuss with your group)

B. Now, think of an historical situation, reality or myth, where people of difference encountered each other with positive consequences.

Positive Qualities of Encounter

(Share and discuss with your group)

SECTION 1. (Cont'd.)

C. Re-examine your lists of positive and negative aspects of these encounters. What criteria did you use to determine if an aspect of encounter was positive or negative? (An example of a negative criterion might be the decline of native arts and crafts; a positive criterion might be alleviation of hunger or suffering, as with the introduction of a new domesticated food plant). Write down some criteria for positive encounters and negative encounters. After you and others have finished individually, try as a group to develop five criteria for positive encounters and five criteria for negative encounters. Take about 10 or 15 minutes to see if you can agree on these criteria.

Criteria for Positive Encounter Criteria for Negative Encounter

SECTION 2. LEARNING FROM CHILDHOOD

A. Our most intensive language and cultural learning takes place in childhood. At that time, we are taught among other things how to meet strangers and how to relate to them. Remembering that you will be a stranger to people of the new culture, reflect back on your own childhood and think about some of the things you were taught about strangers in general. When, where and how did you learn these attitudes? Who taught them to you?

Teachings about Strangers

B. During your childhood and youth you also learned certain attitudes toward people of difference---different ethnic groups, different religions, different nationalities, etc. Thinking either in general terms or in terms of specific groups, what are some of the things you learned about people who are not from your "own" group?

Teachings about People of Difference

(Compare the two sets of attitudes and discuss in your groups)

Section 2. (Con'd.)

C. In doing Sections 1 and 2, you may have discovered that you still have some biases about people of difference -- some things that you need to be conscious of, check out occasionally, and work on. These kinds of things -- often picked up during childhood or through a movie or a national geographic -- can have a profound impact on how we begin dealing with another culture, and -- if unexamined -- they can seriously hamper our cross-cultural effectiveness. Bringing potential biases to a level of consciousness is a first and critical step. Please write down those "teachings" from your past that you think might still affect the way you will enter a new culture. Once you have noted these potential biaes, then move to the next part and jot down some specific ideas/things you could do to "work on" these biases (i.e., check your informatiton source, try something out for yourself rather than accepting someone else's word).

Biases about people of difference I may have and/or need to work on

Ideas and things I could do to work on these biases

(Share and discuss in your group)

SECTION 3. **PAST EXPERIENCE IN ONE CULTURE, PERSONAL NEEDS AND THE TASK OF SATISFYING OLD NEEDS IN NEW WAYS**

Following is the outline of a chart. The vertical spaces indicate months of the year---for you to fill in---while the horizontal lines from "0" to "10" indicate how you were feeling, with a 10 indicating a real "high" for you, and a "0" indicating a real "low." Draw a line chart, like a sales chart, to show how you felt from month-to-month during the year described. Then list and describe the qualities of these major highs and lows.

A. Indicate by a flow line on the chart below how you experienced your past year.

10 ___

0 _____

Months ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___

Describe the kinds of things that were happening when you were experiencing major highs.

Describe the kinds of things that were happening when you were experiencing major lows

(Share with your group)

B. During the past year when you were experiencing highs, you were probably meeting some important needs. When you were experiencing lows, there were probably some needs not being met. Reflect on the "picture" of highs/lows that you have drawn for the past year, and try to extract those needs which seem to be important for you (e.g., a need to have contact with 2 or 3 close friends, a need for some occasional time alone.)

Important Needs

(Share with your group).

SO WHAT GOOD IS ALL THIS? IS IT USEFUL?

To everyone, perhaps not. Some people are reluctant or unable to attempt an analysis of their own behavior. It is certainly not necessary. But each of us goes through life trying to arrange things so that we will be happy. Our needs as they develop determine many of the choices we make, and we learn ways to satisfy our needs. This process normally goes on without much conscious attention.

However, Peace Corps Volunteers find themselves rather quickly transplanted into new and unfamiliar situations, where the taken-for-granted ways of meeting needs might be substantially different. Although our needs may evolve during the two years, the changes in basic needs are neither rapid nor easily manipulated. We are faced, therefore, with the task of satisfying our old needs in new ways. While this is not a terribly difficult process for most Volunteers, it may require some conscious analysis and thought for the first time. Knowing something about your individual balance of needs may enable you to better understand the sources of unhappiness, and thus improve your chances of taking effective action.

IF I KNOW SOMETHING ABOUT MY PERSONAL NEEDS, WHAT DOES THAT INFORMATION TELL ME EXACTLY?

This knowledge has the following uses:

1. It can help you predict your emotional response to many situations, permitting you to avoid, approach, or modify them as appropriate.

2. It can help you identify the causes of discontent and depression, and suggest ways to alleviate them.

3. Perhaps most important, it will allow you to be active and creative in planning ways to meet your basic needs in the new culture. Being active in finding new and culturally appropriate ways to meet your "old" needs is an integral and exciting part of cross-cultural learning. Of course, how you analyze your needs is highly individualistic, and no one would suggest that knowledge of one's needs will in itself solve anything. However, it is well known that volunteer effectiveness and happiness overseas is determined by the ways in which needs are addressed or not addressed. As we have seen from the charts, we normally go through highs and lows here in the States. This will happen overseas, and the ups and downs will tend to be exaggerated (at least at first). "Lower lows" can help cause you to be ineffective, unrealistic, ethnocentric, even to go home early. Thus, the ability to be clear about your needs and take an active role in planning to meet them is critical, and in those instances where you are unhappy, you will be better able to identify the causes and take effective action to make the situation better.

Positive actions I might take to maintain good points and to deal with ragged edges

Ideas for leaving culture and friendships

(Share and discuss with yo r small group)

SECTION 5. RESPONDING TO A NEW CULTURE

So far you've been drawing upon your own experiences and sharing them with the rest of the group. This is where most real learning must take place. Sometimes, however, it can help to examine the concepts and theories of people who have either studied or been through cross-cultural experiences to aid in crystallizing your learnings. The three short readings which follow contain some ideas which people who have had successful cross-cultural living experiences have pointed out to be important. Our feeling is that they may help you get a better picture of the experience you will be going through and will help you identify some of your cross-cultural learning needs.

A. Responses: Culture Shock Many people who enter and live in a new culture for more than a month experience what has been labeled as culture shock. This means the newcomer will experience feelings such as not belonging, alienation, unworthiness or inadequacy, and may lose touch with his or her own real feelings. In many ways the person will be experiencing real mental distress, but what must be recognized is that culture shock is a normal process. It is something we all may experience to a greater or lesser degree.

We do experience culture shock differently, however. Some people tend to get very depressed. This may mean they withdraw from people of difference and have little energy to put forth in doing anything that is new or requires much effort. They feel victimized, and they look at others - particularly those in the new culture - as being the cause of their pain and torment.

Others may search desperately for similarities with their own culture or background and then try to rely upon these similarities for support to the exclusion of other activities. Those just out of a university environment may try to recreate some of the dominant qualities of that environment in their new situation. If they were heavily involved in sports, for example, they will try to get involved in similar activities in the new culture. If they previously relied a lot upon books they will spend much of their time in the new culture simply reading. The tendency is to seek out something familiar from the past in an effort to dominate and exclude the present as well as to preserve one's own ego or sense of identity. This is normal and sometimes, in fact, useful to do especially if it is done to help get you over a period of culture shock. The first problem, however, is to recognize symptoms of culture shock.

The following are some of the signs that may (they don't always) indicate you're on the old culture shock trip.

1. Yearning for certain foods or personal comforts not readily available in the new culture.

2. Escaping to maximum structure, minimum contact situations such as movies, or formal restaurants.

3. Hanging around with fellow volunteers or others of your own ethnic group.

4 Finding yourself talking about "them", "these people" and blaming "them" for the problems you're having in your work or in your personal adjustment.

5. Finding yourself drinking excessively, or spending unusual amounts of time

sleeping
eating
bathing
grooming yourself
daydreaming
playing cards (especially solitaire)
reading when you should be doing other things

organizing and reorganizing your room, equipment, etc.

6. Or avoiding contact with people of the new culture in any of a hundred other ways which all boil down to one fact - you may be in culture shock, and you owe it to yourself as well as to those around you to start doing something about it.

One final note - the term "culture shock" is a very apt and descriptive term. However, it may also imply that there is something so alien about other cultures that they "shock" newcomers. We do not mean to imply that at all: Rather, when an individual enters a different culture, it is often the absence of taken for granted everyday things from his/her native culture which causes the shock. These "everyday things" can be access to newspapers, television, books, friends, certain kinds of foods, and so on. Because these things are taken-for-granted, it may cause discomfort or "shock" when they are no longer there, or at least not there automatically, nor in the form one is used to. Generally, it is that period during which one realizes that something is missing or different and before one has substituted and/or accepted new "everyday things" available in the different culture wherein culture shock may be experienced.
[This of course assumes that one is simply just not ethnocentric or unable/unwilling to adjust; people who have these characteristics present serious problems when working overseas!]

- Choose at least two of the of the signs (numbers 1 - 6 above), write them down, and decide at what point they cease to be signs of simple homesickness and begin to be symptoms of genuine culture shock.

Share and discuss your opinions with your group.

B. RESPONSES: RESOLVING CULTURE SHOCK

Old-timers say culture shock can only be lived through, not dealt with. This does not seem to be true if you can just take the first step of recognizing that you are in culture shock. The whole thing is usually so deceptive - and we are so clever at inventing games to screen out the reality - that we can not or will not admit what we are going through.

If we can get through to our real feelings the best thing to do is to face the reality and then deal with it. At this point we can acknowledge that we feel terrible (which is O.K. because it's what everyone feels in a similar situation) and we can look for what actions we need to take to overcome these feelings. Action is terribly difficult for people in depression becuase they feel so ambivalent about things, but it is only action that will help. Action cuts through ambivalence and begins to resolve it.

An important question when you recognize that you are feeling "down" and lonely, and all the rest, is simply, "What can I do to make myself feel more positive about things?" People in culture shock tend to be very puritanical and demanding of themselves - which only heightens the sense of discomfort and inadequacy.

Remember that this process is simply taking note of the conditions present or absent when you experience happiness or discontent. THERE IS NO "BEST" ORDERING OF NEEDS. Perhaps the most central idea to be conveyed here is that WE SHOULD SATISFY OUR NEEDS IN CULTURALLY APPROPRIATE WAYS RATHER THAN SUPPRESS THEM. In fact, an important part of our pre-service cross-cultural training will be aimed at helping you to do this.

C. RESPONSES: FEEDBACK AND OVERIDENTIFICATION

Some things to keep in mind:

1. Feedback is the way we learn how well or how badly our actions are coming across. Sometimes we learn because people tell us directly; sometimes we learn because of other, less direct means (non-verbal cues, for example).

2. Feedback "happens" all the time--and in every culture. It's a question of whether we choose to "see" it and take it seriously. (Some examples of feedback -- someone runs across the street to meet you and say hello as opposed to ducking in the nearest alley; someone falls asleep while talking to you; people want you to take leadership roles in committees).

3. Feedback is often very subtle. It is usually only to our closest friends that we ever talk frankly about certain actions and how we felt about them, and even then our sharing of

feelings is limited.

4. Feedback, both verbal and nonverbal, is cultural. It takes a long time to learn what it really means.

5. In a new culture, feedback systems may be widely different from what we're used to. At first they may be totally unintelligible. What meant "you're doing fine" in your culture may mean "don't come any closer" in another.

6. When feedback is limited or confusing a common tactic is to mimic---to do what you see others doing---by picking up and modelling their actions and mannerisms.

7. Modelling is a basic form of learning, but it has to be in character with your other actions or it may appear ridiculous.

8. When carried to extremes it looks phony, and it is called overidentification. Examples would be wearing moccasins the first day on an Indian reservation, or talking ghetto talk when everybody knows you're from the white suburbs.

9. Overidentification can really turn people off. You're saying you think you can fool them with this act, and that you're so clever you can pick up in a day or so a cultural identity that they've spent years putting together.

10. It's not real and they know it. You're probably not being yourself. Either the change to the new behavior was too sudden to be sincere, or even worse, you act differently when you're with "your own kind."

11. The only way out is to be yourself and find ways to be reinforced for it. Get to know someone who will tell you honestly how you're coming across in the new culture. If others from your own culture are available, help each other feed back on how you're doing in the new situation.

12. Be sensitive to the ways people in the new culture give each other feedback. Then look at what they're "telling" <u>you</u> (in one way or another).

SECTON 6: BEGINNING TO IDENTIFY YOUR CROSS-CULTURAL LEARNING NEEDS

Having read and discussed the articles in Section 5 and looking back on the work you have done in Sections 1-4, we'd like you to make an attempt to identify your cross-cultural learning needs. You might want to reflect back particularly on Section 3 where you were trying to pinpoint some of your needs over the last year. For example, one cross-cultural learning need might be to learn about the foods in the new culture, and to learn culturally appropriate ways to cook it and eat it. A less obvious learning need might be as follows: to identify ways to spend some time alone in a culture which (at least from what I know now) does not value "aloneness." Other learning needs might revolve around your volunteer assignment area (e.g., health extension), language and communication, entertainment, and soon. Learning needs may even involve identifying things you could do to take care of any ragged edges you have from leaving this culture, and things that you might be able to do to maintain back home relationships and contact (Section 4). In addition, they should reflect continued work on any biases you may be taking with you (Section 2). Reflect individually, then, and use the space below to take an initial cut at writing your individual cross-cultural learning needs.

Cross-cultural learning needs

(Share with your group. If someone else's sharing reminds you of something you forgot, or seems like a good idea, you can use the space below to add to your list)

FINAL NOTE: These are your cross-cultural learning needs as you see them right now. The list will evolve as you gain experience in the new culture, but this provides an excellent starting point. Please remember to bring this manual with you, and this section in particular, as it will form the basis for one of your first cross-cultural training sessions during the first week or so of pre-service training.

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